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METHOD OF READING

CUNEIFORM TEXTS.

BY

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FIRST SECRETARY TO THE FRENCH AMBASSADOR IN PERSIA.

50946

TRANSLATED BY

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AUTHOR OF "GUNZNAMEH"—"EHVALA ZUND AVASTA"
"SIR JUMSHIDJEE BARONET"—"PRINCE ALBERT"
"JUMSHIDE NOUROJE"—"DISCUSSION ON THE PARSEE LAWS"
AND "MOONTAKHABE SHAHNAME."

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PREFACE.

At the request of the Members of the Committee, the "Society formed for Improving and Ameliorating the Condition of the Parsees in Persia," an English translation of some of the important parts of the learned Count A. De Gobineau's French work, called the "Method of Reading Cuneiform Texts," has been made by the undersigned, and a short explanation thereof in the Goozerati Language is also appended at the end. Being unacquainted with the French Language, my best thanks are due to a very amiable and learned friend whose most valuable assistance has enabled me to bring out the work in its present form. His august name should in justice have appeared herein; but holding, as he does, a most important and high position in one of the Catholic Institutions of this city, he strongly expressed his disinclination to have his name mentioned; and I therefore bow to his decision. It is hoped that intelligent readers will kindly pardon any defects they may find in the style and arrangement of the translation of this literary and critical work.

It is also confidently trusted that to my Zoroastrian brethren, as well as to the students of the Zend, Pehlvi, and other Cuneiform languages, this production may not fail to be of some importance and utility.

MUNCHERJEE COWASJEE SHAPOORJEE L.

Bombay, 1st March 1865.

THE READING OF THE CUNEIFORM TEXTS.

THESE pages have for their object to determine the meaning of the Cuneiform signs, the system by which the alphabets have been elaborated, and the nature of the noun of the languages which they express. The substance hereof is taken from a work which I am going to publish on the Genealogical History of the Iranian Nations. I only give the substance of it; the particulars will be found in that book with all the necessary developments.

As the results presented here differ essentially from the notions admitted heretofore in these matters, it is indispensable first to explain the present state of the question.

Grotefend first succeeded in singling out in the texts of the first class certain groups which he discovered to be proper nouns. In general, these groups furnished him a number of letters superior to those which were necessary to reproduce purely and simply the forms known by the Greek transcriptions. But the patient investigator was not deterred by that difficulty, and, relying on the arguments borrowed from comparative philology, he thought that he might consider what he found corresponding with the state of the idioms in the time of Archimedes.

Such was the basis on which he developed all the system of deciphering. It was settled as a principle, first, that the names being read correctly, the characters with which these names were composed, when found in other

words, were to be read there in the same manner as they had been read at first; secondly, that with the aid of these characters, the way was open to attain gradually the knowledge of all the other characters.

However, Sir Henry Rawlinson,—whom I have the misfortune to contradict in these pages, though full of the most lively admiration for his unexceptionable merit,—found out that some signs possessed several meanings, because he met them in the names of men and places, where most evidently they did not perform similar functions.

This anomaly, so much opposed to the notion which European minds have of the functions of the alphabet, was found by many to be absurd, and was for a long time rejected. At length so many facts came to corroborate the anomaly that it became necessary to yield to them, although no one knew, to our way of thinking, how to justify a phenomenon so extraordinary.

While pointing out this peculiar nature of the Cuneiform system, the learned Colonel brought to light another truth, namely, that the most difficult point of deciphering was the proper nouns, as those he met most frequently presented forms so unwarrantable, and were so full of hard sounds, scarcely admissible, that it became necessary in almost all cases to give up guaranteeing the correct reading. Notwithstanding these two remarks, which entirely upset Grotefend's doctrine, this doctrine nevertheless continued to be considered as a basis, and the results formerly obtained with the aid of proper nouns proved to be correct, and that the meanings ascribed in this manner to a certain number of characters were true and genuine. As to what remained of the graphic science not yet explained, the meaning thereof was sought for at random. The text of the first class was so examined.

The researches in the way described here were comparatively easy. In the first texts the signs are clearly isolated from one another, and the words themselves are carefully separated. Moreover, the extreme simplicity of the style, aided by the great number of proper nouns which were apparently distinguishable, did not make it too laborious to make out the sense. But being too easily persuaded that the secret of the language of these first texts had been found out, and when they came to the second and third kinds, which did not afford the same facilities of success, they fell into mistaken conclusions and were stopped entirely. All interpretation became so difficult, that to overcome them, it was necessary to do violence to all scientific notions, by having recourse to unlimited hypotheses.

For the first group of texts it had been decided that the alphabet was purely phonetic. For the third kind it was admitted that the characters were or could be endowed with sixfold quality; first, they were phonetic with manifold meanings; then, if necessary, they were syllabic; then, if necessary again, ideographic; finally,—armed with phonetic powers arising from a double ideographic meaning, that taken from the Assyrian language itself, and the other still existing in use among Assyrians although proceeding from the family of idioms unknown,—thence were derived the cuneiform signs and to which they adapted themselves.

Hence, after this manner of reasoning such sign has for its syllabic meaning *an*; its ideographic meaning is *a God*, because the idea of God in the Assyrian language is expressed by *il*; this word *il*, which forms a phonetic sound, being deprived of its sense, can serve equally in a word to express the meaning of *il* as well as that of *an*. Then, some other character taken by Sir Henry Rawlinson

as having for its ideographic value *rab*, is translated, for this very reason, *kal* by M. Oppert ; for, says this learned man, *rabu*, in the Assyrian language, means *grand;* now this idea is expressed in the Casdo-Scythic dialect by *gula.* "From this old expression (I quote literally) has been formed, in the ante-Semitic period, the syllabic meaning *gal;* and, through misuse, *gal* is also used to render the syllable *kal.*" In this system, the ideographic characters being taken from foreign languages as well as from national ones, the means of finding out whatever one likes are almost indefinitely multiplied, and the facility of interpretation is limited by no rule. Besides, it is not to be forgotten that every letter is susceptible of several sounds, so that every letter can be read in six ways, at least, by six different methods. Now, four of these methods being founded on mere suppositions, made for convenience sake, they can be under no control; there is no rule for such arbitrary proceedings : and when, at length, critics have examined a language, which, being hitherto entirely unknown, has been brought to light by such proceedings, and when they are told that this language is the Assyrian, they can but simply consent and hold their peace. M. Renan, in his History of the Semitic Languages, was right in not going farther.

There was reason to think that, with such resources, the power of deciphering was irresistible and capable of overcoming every obstacle; but such was not the case. At any rate there was no solution obtained; there were words and sentences which it was impossible to make out. The followers of the above system had gone too far to retrace their steps; and not being able to do better, they boldly altered those passages which they had not been able to explain. Surely the authors of the cuneiform texts knew well the old languages. This was

granted, though it was remarked that those ancient writers were not to be entirely relied upon, there being danger by following such guides with too much confidence to be deceived. A sort of apology was made for this assertion, and M. Oppert, in his remarks on the Borsippa inscription, says, "I have not the pretension of knowing the Assyrian, language better than the king of Assyria; but I believe that he had not the philological knowledge of the nineteenth century; and, however precious his writings may be, I do not suppose them to be less liable to error than any other human work."—(Asiatic Journal, vol. 9th, page 166).

M. Oppert is only echoing the unanimous opinion of the learned men who give themselves up to the study of cuneiform writings. They take it as a right of their own to correct, to alter, and to rectify texts as they like; and they make use of this right on a large scale, without any regard or moderation. No text is safe from their rigorous strictures. They have spared neither the Assyrian *redaction*, not the *redactions* of the first and of the second kind; but on this latter ground they met with difficulties of a peculiar nature, which led them to the adoption of *another method.*

While the alphabet of what they pretended to be the Assyrian language was endowed with six capacities, and the alphabet of the first kind, called Persian, was only phonetic, it was admitted that the alphabet of the second kind, which was said to belong to the Medes, should be only syllabic. Pursuant to this declaration, they made out one hundred and five characters; thirty-one were proclaimed *quite certain;* twenty-one *very certain;* twenty-two *certain* only; ten more qualified *probable;* finally, twenty-one remained unknown. Thus a new way of deciphering was found, which is not con-

sidered less valuable than the other two, and which serves to corroborate them.

Now it appears most extraordinary, that with such an abundance of resources,and with such bold proceedings, that the text of the second kind, the Medic text, as well as the Persian and the Assyrian, has ever remained buried in such darkness, that all the three are only translated by fragments. Where there are no proper names, and where the formula disappear, the strongest efforts avail nothing; all light vanishes, darkness prevails, and there is nothing to be discovered but doubts. Finally, I come to the most serious inconsistency. I have already alluded to it when treating of the idiom of the third class. Though, there were three different languages discovered for the three texts,those languages however were entirely unknown. The first has been said, any how, to belong to the Sanscrit language; the third seems to have something of the Semitic character; as to the second, after many investigations, it was found to have no affinity, but with the idioms of the Samoyeds and Ostiaks—inhabitants of the north of Siberia —and even for this great allowances had to be made. There was not the least direct affinity to be traced out either in the Persian, or in the Assyrian, or in the Medic, with the languages which are known to have been spoken at any period in the countries between the Euphrates and the Indus.

This is not the fact, and I am surprised that the parties interested did not take notice of it. If, from the time of Darius down to the Sassanides, there had been in the Iran territory any example well ascertained of an invasion, whereby ancient populations had been destroyed, we might have recourse to it to give some degree of probability to those decipherings. We might suppose that whole populations having been annihilated, their languages would have been destroyed likewise. However, this conclusion

would be too rash; for we have precisely the most convincing proofs, that, when such events come to pass, there is no such work of destruction to be seen. The invasions of the Turks have extinguished neither the Persian nor the Arabic languages; and previous to these the Arab invaders had resorted to the most extreme harshness not only against the Persian race, but directly against its language, which they endeavoured to destroy entirely; and although they were actuated or instigated by the most violent religious feeling, still they did not succeed in their attempt. The invasions of the Moguls destroyed whole populations; but those conquerors were not able to make either the Turk, or the Arab, or the Persian forget one single word of their language; and it is boldly affirmed that between Darius the First and Ardeschyr,—a period in which numismatic monuments reveal to us the existence of the Huzverech language,—three important languages have disappeared from the Iran soil without leaving a single word or the least vestige among the surviving dialects! Surely nothing seems to be less probable than that such should be the course of events. Nay, the life of those mysterious idioms does not end with the reign of of Darius the First. We know that inscriptions of the first kind exist down to the reign of Artaxerxes Mnemon; even inscriptions of the third kind are said to come down to the time of Seleucides (one of the successors of Alexander the Great), and the language spoken in the time of Seleucides has not left behind the least vestige of its existence! Where are,then,the invasions which have annihilated it so entirely? There is not one. All this would be perfectly inexplicable; however the affinity of an Iranian language, of the Medic for example, with the Astic and the Tartar languages, would be still more inexplicable, and this is the extremity to which they go to maintain assertions which cannot be maintained otherwise. They affirm that this Finnic dialect had come

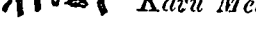
into Iran at a very early period, in the times of Ninus and Semiramis, brought thither by the Scythians. These Scythians were consequently Moguls; and these Moguls founded in Assyria the Medic Empire of the Ilæus and of the Mardokempads. So that, for the mere purpose of upholding or maintaining a most difficult method of deciphering, and without any motive or proof on their side, they at once introduce a new epoch in history, which completely upsets the linguistic relations of the nations of Asia. But it matters not, they affirm; not taking notice of the fact that Sir Henry Rawlinson was the first that discovered Scythian warriors in those men with pointed caps, who are seen on many bas-reliefs and cylinders, and that all those men have a tall and slender stature, with straight feature, broad open eyes, in a word, all the characteristics of the Arian type and none at all of the Finnic race. But if the Scythic populations of Media had nothing of the physical appearance of the Moguls, how is it that they have spoken a language connected with that of this race? Well, to spare themselves the trouble of explaining this difficulty they overlook it entirely.

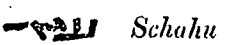
At length, after having maturely considered and weighed all these impossibilities, I could no longer resist the doubts with which I had been assailed for a length of time. Persuaded then, as I was, that in the attempts made to unfold the secrets of the cuneiform systems, all had been sacrificed to false principles,—the origin of which goes as far back as Grotefend himself,—I resolved to seek out the solution of the problem by following quite a new way, and here is the point whence I started.

There remains, from the epoch of the Parthians, a certain class of coins, the inscriptions of which are engraved with Iranian characters or letters. The characteristics of those written signs present a remarkable analogies with the letters inscribed on coins of the time of the Sassanides,

and particularly those called Zend, which have been used in the redaction of the Avesta. But these analogies are not identities, however useful they may be. I must insist on this point, because through a sort of strange illusion, many learned men have spoken and are continually speaking of these characters as if they were perfectly known and deciphered. But it is not so, no error is more absurd; and many proofs of this assertion can easily be given. Firstly, if the nature of that alphabet had been more carefully examined, there would be no need of seeking for the true classification of the numerous coins,—some of which have been falsely attributed to Celicie, others to Sinope, others to Nisibie, and other towns,—which were chronologically classified at the epoch of Archimedes, while they belong to the time of the Parthians. I have already alluded to this question, which is of the greatest importance to Numismatics and History, in a letter which the *German Asiatic Journal* did me the honour of publishing in the month of September 1857; and I have entered into the subject with the particulars it requires, in the work of which I have spoken in the beginning of this lecture. Secondly, it would have been unnecessary to build up so many theories on some of the Zend letters. Finally, what I have to say here on the cuneiform system, would have been found out and explained long ago. Struck moreover with the different peculiarities by which these alphabets have been made the original type of the letters used in the most ancient written inscriptions of the Semites, and the source to which it will be necessary henceforth to refer all the studies on this important matter, I applied myself to the deciphering and comprehending of this class of characters; and to render my work the more easy, I chose first the drachms, which bear on their revers the head of Mithridates the First perfectly distinguishable. I found on a pretty fine specimen of my collection the following inscription:—

Kavu Metr

 *Schahu*

 *Ayran*

 Any

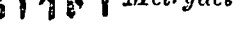
Translation.

" King Mithridates, sovereign of Iran and Anyran."

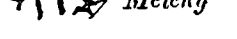
On two pieces of coins which are easily known to belong to Mithridates the Second, I read as follows:—

On first coin.

Metrydet

 *Meleky*

Ayran ve

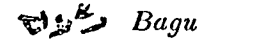
 *Any*

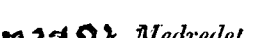
Translation.

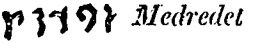
" Mithridates, king of Iran and Anyran."

On second coin.

Bagu

 *Medredet*

 *Ayr....*

 *an*

Translation.

" King Mithridates of Iran and Anyran."

As I went on successively to the study of other coins, I recognized the names of Tiridate, Phraates, Artaban, Gotarres, Valogese ; and I was able to prove two important facts: first, that my reading revealed to me a language which was well known, and in which I could easily discover that mixture of Iranian and Arabic which was successively called Huzveresch, Parsis, Farsi,— and which I shall call Huzveresch for simplicity's sake. Consequently I was in possession of a sufficiently sure criterion of the form of proper names, as well as of the words with which these proper names were accompanied; for, be it granted (what was most evident) that the Iranian orthography of the Parthians could not be identical either with the orthography of the Zend, which was settled much later in the time of the Sassanides, or with the Arabic orthography, which was published by the literati of the Khalifet, still it was necessary that the Iranian orthography should not exhibit in my decipherings, such forms as were not in conformity with the well-known character of the Huzveresch,—a language essentially dry and contracted. It was also necessary that the words I met with should all be borrowed from the Huzveresch, and should not belong to any of those categories of doubtful words, which, through the tortuous way of some etymological interpretation, can always be more or less successfully traced to some known root. Lastly, there was a condition which, though not absolutely necessary, was not however to be neglected. It is known through the coins of the Sassanides, so perfectly classified by M. Mordtmann, what were the usual titles of the Persian Kings at the time of Ardeschyr and subsequently. Nothing was more probable, by the very nature of these titles, than to find them again in use in the time of the Parthians.

These three conditions have been fulfilled :—the names of the kings, on the Arsacide coins, have essentially Huz-

veresch forms; the words which accompany these names all belong to the ancient Parsi language; and the titles and formula are exactly such as the Sassanide etiquette required. We have just seen the title of the king of Iran and Anyran. On a drachm of Arsace the First, I read :—

Original.

" Kyuva Setry vahya Arhsak."

Translation.

" The king of excellent race, Arsace."

It is not the place here to make any particular remark on the presence of the epenthetic letter *y* in the word *Kyuva*; but I cannot pass it over without pointing out this interesting instance of a custom so prevailing now a days, both in the northern dialects, which have perhaps borrowed it from the Turks, and in the idioms of the extreme south, which surely have derived it from a source entirely Iranian.

I having read all the Numismatic legends that came under my notice, I then went on to the numerous stones or slabs bearing inscriptions; and finally, I concluded my study with other inscriptions, many of which are not published. Having found the Huzveresch everywhere, I have to own it as an incontestable truth that from the epoch of Arsaces the First, down to the present time, with the exception of the commencement of Islam, the language of Persia, much modified by ages, though always the same, has never ceased to be used as the official idiom of the Iranian monarchy. Now as there was not even the interval of a century between the accession of Arsace the First and the fall of Archimedes, and as the Archimedians were essentially the representatives of the Persian tribes, I had every reason to believe that the language of Persia had met, under the Parthians, with the same

honour it had formerly enjoyed under the dynasty descended from Darius.

As to the alphabet, I was not less struck with what I discovered. On the one hand, the same sign had evidently several sounds; and on the other, the same sound could be indifferently expressed by several signs. For instance, in the three legends, the characters of which I have given above, we see that the letter represents the sounds of *y*, *n*, *r*, *t*, *l*, and *h*, ; that is at the same time *s*, *sch*, and *a*; and that *m* is expressed by , , and ; *d* and *t* are expressed by , , and ; and *a* by , , , and .

After all, the accumulation of many sounds on the same letter was not so very surprising; there are instances in other alphabets as well as in the Iranian alphabet; some would be found even in our own language; but to keep on oriental ground, the cuneiform alphabet does not show any thing else. What appears more extraordinary is to find so many sounds accumulated on the same letters, while at the same time so many letters are used to express the same sound; so that the alphabet, which would appear to have been extremely restricted, was on the contrary so rich, that having made up the account of the letters which I found on coins, gems, and inscriptions, I reckoned no less than fifty-two; and as every newly-discovered monument presents new forms, I am far from thinking that the riches of this graphic system are exhausted.

Such a superabundance of letters would perhaps lead us to believe that there have existed several successive alphabets, but from investigation such a conclusion is not to be permitted.

As all these divers letters are found either together or separately on monuments nearly contemporary, it is evident that the adoption of the one did not cause the other to fall into disuse. The Iranian writing had therefore an extraordinary facility to enrich itself with new characters; and if we consider that the same facility is, so to say, denied to the western alphabets, which could not be prevailed upon, either by the Emperor Claudius or by King Chilperic to adopt the insertion of some letters judged necessary by all; and that, at an earlier period, the invention of the three signs φ, ψ, χ, had effected such a great revolution in the Greek literature, that history has preserved the date of that event, we shall agree that the nature and fundamental organization of the graphic power of the Iran differed entirely from what we know or imagine in these matters, and must therefore be analysed in a way also quite different.

I had gone so far as to handle without hesitation those characters endowed with many sounds,—the nature of which was sufficiently known to me by the double fact that they represent such names as are certain in their proper forms, and that they serve to express a language which is also known,—when a happy circumstance just occurred by which a decided sanction was given to my way of proceeding.

I got possession of a Persian manuscript containing a list of rare words and a geographical dictionary. This work has unfortunately lost its first and last pages, a two-fold mutilation which frequently occurs in oriental books, consequently the author's name is not known, but it is manifestly one of those compilations of ancient documents, —one of those abridgments which were composed in such great numbers under the Sefevys. As a token of my gratitude to the kind and learned Parsee gentleman

Manockjee Limjee, to whom I am indebted for this valuable book, I shall call it the "Manockjee Manuscript."

We read there, in the Geographical part, the following passage under the heading of Babel or Babylon :—

در زمان جاهليت خطّي مينويشتند كه حرفي دوسه مدّت ميبود و شخصي از هيت و انبار از خطّ قديم تحقيق كرد وبطريقه آورد كه اين زمان كوفي ميخوانند و چند كس از قريش مكّه و ديگر اطراف مردم بيامدند و تعليم گرفتند و شهرت يافت وبعدازان ابن مقلة باين نوع خطّ كه اين زمان مشهوراست و پارسيان ميخوانند بنوشت

"In the time of ignorance (before Islamism) they used a mode of writing, every sign of which had two or three sounds; and a man from Heyt and Ambar improved that ancient writing, and brought it to that point of excellence which is now called the kufic Then some individuals of the Korreysch tribe, inhabitants of Mecca, and men of other countries came and learned it, and the use thereof was spread; and then Iben Moglet wrote with that sort of character which is now known, and of which the Persians make use."

The importance of this passage is such as not to need any comment; but some remarks on this text may not be superfluous. In the first place the expression, دوسه مدت "two or three sounds," does not mean that the number of sounds was not going beyond three. This way of speaking expresses an indefinite quantity, extending as far as nine or thereabout; as when they say; ده دوازده بودند, literally "they were ten to twelve," we understand thereby that they did not exceed twenty, and so forth. It is also to be inferred from this passage that the kufic writing was derived from the Sassanide alphabet, and

that it was anterior to the Zend-Phelvi. The fact is necessarily and evidently true, as the kufic writing is composed, like its prototype, of characters endowed with many sounds: but it has not many signs to express the same sound. It was chiefly on this point that the reform to which its existence is owing was made. Moreover, the number of sounds appropriated to the same sign does not exceed three. As to the Zend-Phelvi system, it has a peculiar sign for every sound, and expresses the slightest differences or varieties of sounds, as the Devanagary does; hence, although this mode of writing has preserved a large amount of Sassanite characters, it may be considered a great innovation. It was incontestably elaborated by men well acquainted with the methods adopted by Indian science; and who, though adhering thereto as much as they could, were however breaking off from the ancient customs of their country. Many doubtful questions are closely connected with this point, but I pass them over for the present, and return to my subject, which is: the Iranian alphabet being known as having been composed of signs having several sounds, and of sounds represented by several signs, what can be the origin of such an organization? As the alphabet is the production of the language, or if borrowed from a foreign idiom, must conform itself to the essential conditions of the language by which it is used, I considered the study of the Iranian dialects indispensable to give an answer to such a question.

In the present state of things, the ancient territory of Iran, that is, all the countries situated between the Indus and Euphrates, and between the Caspian Sea to the Southern Ocean, do not contain less than thirty-two languages, dialects or groups of dialects; and even this falls short of the real number. Nothing, therefore, has been changed in this respect from the times of old, when so

many translators and copyists were employed for the dispatching of royal messages. Taking hold of any I could get in that heap of linguistic materials, I examined the structure of the Farsy and Tat (spoken in the vicinity of Kasvyn), the Lure and Baktyary, and also some varieties of the Kurde; and, finally, the Puschtu, which I had discovered by annalyzing to be entirely Iranian. The results of this study I compared together, and obtained a series of facts of which I can only give here the principal inferences: namely, the varieties of dialects in the Iranian territory are owing to four facts carried to the extreme; first, the modification of double radicals, which, of such words as بردهٔ "burdêh" (carried), and کردهٔ "kerdêh" (done), produce other forms, such as "berêh" and "kereh;" secondly, the use carried to abuse of the affix ه *eh*, and its transformations, *keh*, *geh*, *akeh*, *ed*, *et*, *es*, *en*, *y*, which have no other effect than to underline a word, or to put a tress on a word, and to give it a certain prominence in a sentence without changing its natural meaning; thirdly, the habitual, normal, and fundamental confusion of sounds, though very distinct from one another—a confusion which bears on all the vowels, whether they be short or long; firstly, on the consonants *f*, *d*, *z*, *r*, *s*, *n*, *h*: secondly, on *f*, *b*, *p*, *v*, *g*, *k*, *kh*; thirdly, on *y*, *d*, and other sounds besides. It may be alledged that these examples of transformations are very common, very numerous and striking. Finally, and this last circumstance shows how deeply-rooted the three customs were, the curtailing of the double radicals, the misuse or the capricious suppression of the affix *eh*, and its phonetic representations; and, above all, the constant exchange of the sounds above and their equivalents, are anomalies which occur in every particular dialect, in the Farsi as well as in the others, though the most regular of all. Hence the variability of sounds, together with the three other cir-

cumstances connected with it, forms the very nature of the language,—abstraction being made of its varieties.

Consequently the alphabet could not possibly be conceived to have fixed and strictly distinct sounds; but, on the contrary, it possessed the mutability and easy substitution of sounds. Such a fact could not be violated. Its authors could not suppose the possibility nor even the utility of inventing letters with sounds strictly limited, when the etymological harmony of the language was not disturbed by the inconsistancy of vocal sounds. Therefore the graphic signs remained wavering between several sounds.

Certainly a notable advantage arose therefrom, namely, when the dialects were formed, they could continue to be written all with the same alphabet then existing, so that the writing remained independent from the variation of the language. Hence every one was writing or reading and understanding a given text in his own way, without attending to the pronunciation of the signs. For instance, the following group—

which occurs very frequently in the formula, which are found on coins as well as on engraved stones, can be read indifferently :—

Kavu,—Vagu,—Bagu, Vahu,
Sahy,—Sahu,—Sakh,
Sary, Saru,
Satr,
Ysht, Ysety,—Ysetu,—Yzed,—Yzedy,—Yzedu.

These sixteen words, or forms of words, are Iranian, and were equally used in every part of the territory. *Sahy, Sahu,* and *Sakh* are only slight modifications of

Schah, شاه, an expression very entensively disseminated; whereas *Sary* and *Saru* produce شار, *Schar*, the title of a sovereign, which is applied by historians to the Kings of Georgia exclusively, and the use of which seems to have been limited to the North-West. The qualifications of *Kavu* and *Bagu*, ceased very soon to indicate the reigning monarch. We see on the Arsacide coins, the monarch taking the title of *Kavu*, as it were, to represent a quality inherent to his family; and besides honouring himself with the designation of *Schah*, which indicates the royal functions in a more definite manner. The same remark is applicable to *Satr*, in the time of the Sassanide; but under Darius the First, this form closely related to the Sanscrit *Kschattrya*, also designating the great king, at least in some parts of Iran, though at length it served only to designate a man illustrious by his birth and power. *Yzed*, and its various forms, are ascribed to divine origin. In the ancient dialects it expressed a superiority of nature, which was attributed to kings and men of noble race, as well as to celestial beings themselves.

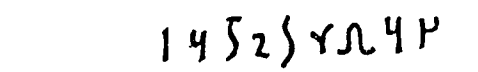
All these modifications of the primitive sense—these varieties introduced posteriorly, and the local adaption of certain words in preference to others, were the causes of the dialects; because in reality those designations were given, or had originally been given, in all the provinces to the chiefs of the people, and representing but one and the same idea, they could everywhere be expressed by one and the same group of letters, and the reader being left free could pronounce them as his manner of thinking and speaking would require. Thus an alphabet strictly phonetic, and nothing but phonetic, attained an end which heretofore seemed to be exclusively reserved to ideographic alphabets.

As long as the languages of Iran were composed of Iranian elements only, and were but developed in their

own parts, their graphic means could well fulfill the part I have just shown; but at a very remote period its condition was disturbed. In Susiana and Persia the dialects began to mix with the Semetic languages. Arabic words came in great numbers into the idiomatic domain, and from the union of these words with Iranian words there arose the primitive Huzveresch language, and thence the whole series of the modifications of that language which constantly issued from this rule of composition: "Arabic roots are used as substantives in concurrence with Iranian roots, the latter ones are used partly as substantives and exclusively as verbs." The alphabet with changeable sounds was found then quite unfit for the task assigned to it. If the Iranian man was able in former times to discover, without much trouble, the relative meaning of characters grouped together before him in a context, it became much more difficult for him to do the same, after Arabic words were mixed up in large number with those of his original language. The Arabic words, yielding to other laws of formation, being of their own nature incomparably less fluid than the Iranian roots, required more precision in the signs used to represent them. Then it was attempted to make the very mutability of the alphabet available to obviate the inconveniences which began to be felt. New signs were introduced in it, each of which was destined to represent but one sound, or at the most some few sounds nearly related to one another, such as *d* and *t*, *v* and *f*; but when applied to both Arabic and Iranian words, thenceforth confounded in the dialects, those signs which might have remained invariable, if applied to Arabic words only, soon fell, mostly when applied to the others, into the state of the older (Iranian) characters, and became wavering like them. Consequently there was a sort of necessity continually to invent new letters, which however were soon

losing the inflexibility with which they were peculiarly endowed. Hence the unlimited increase of characters, and the attribution of a number more or less considerable, to one and the same sound.

This expedient having been found unfit for the end aimed at, another was resorted to, namely, when the pronunciation of a word had to be particularly defined, not only one sign was used to express its most necessary sound, but several of them were placed in succession next to one another, such a mode only being chosen that had a tendency towards sounds entirely different, and had but one or two sounds in common. For instance, I read on a Farsi coin—



s a d z em r h a a.

Ahrmezdas—Hormezdas.

The sign can be read *a*, also *b*, *p*, or *f*; and if, as it is often the case, we cut it into , then it enters into a double series of applications almost endless. Now to give this letter a more restricted power, the engraver has put next to the other sign , which, being decomposed, would produce a series of sounds entirely correspondent to the former, and consequently not likely to exist together in the same word, whereas, if not decomposed, it produces the sound of *a*, and no other. The reader is therefore led to choose for both signs united the sound *a*, and nothing more.

Next comes . Here, if the letter *b* be not decomposed, there is scarcely any other sound to be taken for it but that of *h*. This sound may indeed be permitted

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to the following character as well as to the preceding one; but this following character being either *r* or *l*, that is, in the former case, an aspirate letter, and, in the latter, a letter which cannot be aspirated, the *h* must be joined to the preceding character, and consequently there is one reason more to admit that this character is a vowel, namely, an *a*. At all events, the whole syllable is aspirate, and we have *ahr*. The sign which follows is either *m* or *r*, or *b*. The same uncertainty exists about the sixth character; but the seventh is either *d* or *t*, the eighth *a* or *u*, and the ninth a final, which, as such, cannot be but an *s*, we have *das*; and, consequently, the whole word is of necessity, according to the dialects, *Aheremezdas*, *Ahrmezdas*, *Harmesdas*. Thus the word manifests itself by the multiplication of the same initial letter, and by the certainty of its final form. It is evident that the practised eye of a native reader did soon go through the analytic process, which it would have required several lines to explain.

But this system of accumulated signs did but imperfectly accomplish its object; nor was its use easy; it could not be applied to all syllables without running the risk of producing words of an excessive length, and for this very reason of a most difficult reading. Besides many signs had more than one common meaning, and had a close affinity to one another in the whole series of their applications. Still this system could indeed be used with some advantages, although there was much difficulty in expressing proper names; but it was out of question to apply the same to other classes of words, which would thereby have been completely distorted, and which would have become quite unintelligible, as being far from fixing the pronunciation.

This was probably the reason why reforms of a much more serious nature were enacted in the course of time.

The first step was the formation of the alphabet used on the Sassanide coins, which comes somewhat nearer to the western system; the next step, as it has been seen in the passage above quoted from Maneckjee's dictionary, was the adoption of the kufic alphabet. The kufic produced the Talik, in which diacritic points discriminated every sign by invariable sounds, till a late alphabet, which retained many of the ancient forms of writing, but deviated much more than the Talik itself from the ancient methods, and approached nearer to the Indian theories, was applied by the exegesis to the composition of their sacred books.

The Asiatics however did not view these improvements with such satisfaction and grateful admiration as we might suppose. The Zend alphabet, though admirably combined to represent even the slightest varieties of pronunciation, and to render them invariable, does not appear to have ever been popular; it has never been disseminated in Persia, and has hardly maintained itself among the Pasees in India, who, for their daily use preferred the Gujerati or the Persian alphabets; because the exact distinction of phonetic sounds, which appears to us indispensible, has never appeared, nor does appear to be very necessary or useful to oriental readers, but rather an inconvenience to them. Although possessing the Talik, the Neskhy, and the other punctuated alphabets derived from the same system, they give the preference, for their daily use, to methods which, by the absence of diacritic points and the extraordinary confusion of the forms of letters, approach more to the ancient Iranian system. The Schykesteh is of this kind; and the orientals not only write with such characters their own personal notes and private correspondences, but also use it in many of their books, in which it would be more desirable to find the sounds more strictly determined. I have had in my hands an Arabic and Persian Dictionary, which con-

tained on its margins another dictionary, Persian and Hindustani, and both were written in Schykesteh without diacritic points.

On the whole, these customs, which at first sight appear whimsical, are easily accounted for, if we come to reflect thereon. If the ancient Iranian system was perplexing to be managed after the Arabic had crept into the dialects, those dialects, if considered in themselves, have not lost anything of their former nature: they remain just what they were formerly as to the fluidity of sounds; it is therefore impossible to represent those sounds for which grammarians have not established a conventional orthography, except the Farsi and Puschtu. When I had to make up lists of words from the Tât, the Bakhtyarys, the Kurdes, or other dialects, I often chanced to make use of agents who, knowing the Farsi only, caused the words they had collected to be dictated to them, and then they came in great haste, requesting me to write them at once: "for," said they, "what we have written is destined only to help our memory. The sounds we have heard cannot be represented by any combination of our letters, and if you do not take immediately what we bring to you, to-morrow certainly we shall have forgotten the same, and our text will be of no use to us."

Even for the Farsi there have been serious inconveniences. The new system of writing, by contriving to lay on words a fixed pronunciation which they ought not to have, has produced an artificial language which is found in books only, and not always in the mouths of those that speak according to the books. When one is not accustomed thereto, nothing is more puzzling than to hear how differently the same words are pronounced by the same mouths; and if the speaker be not attentive, he becomes not only unintelligible to the foreigner but also to his own fellow-countrymen who live in another town. I mean to

say that the Shiraz man pronounces very differently from the Ispahan man, and the Teheran man differently from all three, though they speak Farsi. As an example of the old way of writing, they confounded all the sounds, putting *u* instead of *a*, *a* and *o* instead of *e*, *l* instead of *r*; and when words are written with gutteral aspirates, they pronounce them as simple aspirates, or they add superfluous syllables in *keh*, *geh*, *eh*, at the end of words; finally, they take many other liberties which are by no means an effect of corruption, but rather the genuine and natural properties of the Iranian language.

It thus remained evident to me that the ancient graphic system had been combined from necessity, and according to the nature of the language it had at first to be the organ; and that the ancients, in adopting such a system, had but followed the dictates of reason and the natural instinct of their wants. I also concluded therefrom that a system so absolute and exclusive could not have tolerated in its neighbourhood any system of a different kind, and I therefore presumed that the cuneiform writings had been forcibly reduced to the forms and the principles of the cursive method. It is very easy to imagine that series of different letters might have existed successively. This hypothesis is natural in the highest degree, as the alphabet already known exhibits such an extraordinary and characteristic facility, contrary to all western systems, to increase indefinitely by the addition of new signs. By following this method of reasoning, it appears most likely that we shall succeed in deciphering the cuneiform texts, if treated exactly in the same manner as the other Iranian texts already known.

Then I considered that, judging by the names of the nations as given by Herodotus for the reign of Xerxes, there was at that epoch in the Archimedian empire no people of any importance that was not of Arian or Semitic

origin; that in all the proper names assigned either by the historian of Halicarnassus, Æschylus, Ctesias, or Xenophon, to persons of the Medic nation as well as to the other subjects of the great king, there is not one to be found with the least appearance of a Mogul origin. Now it is certainly in this class of names that roots peculiar to a national language are preserved for the most considerable length of time. I thought I could infer therefrom that the idioms conceived or hidden under those characters in the shape of names could not be but Arian or Semitic. But as by examining the cursive writings I had acquired the conviction that in the time of Arsaces the First, the Huzveresch was already the official language of Iran, and as the Huzveresch belonged essentially to Persia, the residence of the kings of the dynasty of Darius, I thence again drew the conclusion that I should find that compound language in one of the cuneiform texts, thinking that the reign of the Archimedian princes had not lasted long enough for the idiom of the province to be completely altered between Darius the First and Arsaces the First, especially if we consider that the Persian population has been composed of the same elements during all that period. But if I found the Huzveresch, I could not fail to find the Arabic too, because, but for the presence of considerable Arabian tribes in the South-West territories, the Huzveresch, composed of Arabic and Persian, could never have come into existence.

Then there remained the third language. In reference to this I was not able for want of sufficient information to give an opinion with any certainty.

Finally, being thoroughly convinced, by the use of cursive writing, of the accuracy of Sir Henry Rawlinson's remarks quoted above, that it presents no certainty of reading proper names except in a few particular cases, and consequently gives no secure footing to make further

researches, I admitted it as a general rule, that in order to ascertain the normal sound of a sign, the same ought to be found in a group forming a word with a plain meaning;—to ascertain the sound of a word, the same ought to be found in a regular sentence, belonging to some known language; and lastly, to ascertain the power of a sentence, the same ought to agree with the rest of the text of which it was a part. If all these conditions were not fulfilled, I condemned beforehand and without hesitation my method of proceeding, and gave up all hope of grapelling the secret which I thought I had traced out.

If, on the contrary, I did succeed in my enterprize, it is plain that I was going to raise a great and important difference between the result attained by me and the labours of my predecessors. By the method used hitherto, the decipherer alone is able to read and to understand his text: he disposes of it as he likes, and none but himself can attempt to explain the same text with the hope of finding in it the same meaning. According to my method, this exclusiveness is entirely removed; every person knowing the Persian and the Arabic languages must, after having read my explanations, be at once as skillful as myself, and as able as myself to decipher and to translate, and the question on the merit of my method is simply this: by following this method do we find any known languages? Can we read and understand the same?—The task I propose is simply one like that of reading the Arabic with kufic letters. If there be any doubts left, they will bear only on questions of a trifling importance, namely, when words might be read in two different ways, which reading is preferable? Thus it is my wish to be properly understood, and to afford every facility to judge at once of the merit of my discovery.

For the object of study I have selected some texts from the large inscription of Darius at Behistun; they are

already in the hands of all those that are interested in the studies of which we are treating here, and so it will become more easy for them to record the explanation I am going to give of these texts. Besides, although I do not consider the fragmentary translation that has been made of that monument to be at all correct, still, owing to some circumstances, its general meaning has been nearly discovered. My task then was to make, by following a new and surer method, a complete translation of a text, the meaning of which had already been hit upon. This was a concordance necessary for me to find, and therefore also a condition to fulfil, and an additional guarantee of the truth of my system.

I began my task. In the text of the second kind, at Behistun, called the Medic text, with which I began my work, I discovered the Huzveresch, formerly said to be the language peculiar to Persia. In the text of the third kind—the Assyrian text—I discovered the Arabic mixed up with a very small number of Iranian words. In the text of the first kind, I have discovered nothing as yet, but the strong conviction that it has been read incorrectly from beginning to end. This however is the one which it was thought had been deciphered correctly; but I am persuaded that it has not been at all understood. Surely, the text of the first kind is an Iranian dialect: whether it will ever be recovered or not, no one can say; but most certainly it is not a sort of patois Sanscrit as has been supposed. Decipherers can indeed, by means of etymologies tolerably correct, find therein a general meaning, which the simple structure of the text make it easy to perceive, but they do not thereby find out a real language —a language having really existed. They invent a knew language, which is by no means the same thing; and I am sorry to find this monsterous medley in the valuable grammar of the illustrious M. Boppa. However certain

may be the fundamental relations by which the languages of Iran are connected with the Sanscrit, there is not one of those languages to be found swerving from the type of its family so far as to accommodate itself to the forms of the idiom of the Vedas in the way it has been supposed, for that which has been called the Persian. Lastly, it cannot be admitted that this Persian alone, among all the ancient dialects of Iran, was possessed of an alphabet with invariable powers as they want to have it.

I do not wish for the present to dwell any longer on this part of the question. I am far from considering it insolvable; but in my opinion, it will not be solved before we are able to discover, in the text of the first kind as well as in the two others, a language truly Iranian in all its roots and forms.

The cuneiform writings, which have been divided into eighteen kinds, belong in reality to one system only. According to the times, places, and monuments, there are varieties in the forms of the same characters: and also as to the number of them, but, after all, there are not two cuneiform writings: there is but one. In like manner the Talik writing is the only graphic system of the Musulman or Mohamedan nation, although the Arabs of Africa possess some peculiar forms of letters,—although the Persians, the Afghans, and the Indians have added new letters to the Arabic alphabet by means of diacritic points in a manner peculiar to them.

In consequence of this principle all the cuneiform writings are always phonetic and nothing but phonetic. The cuneiform signs never had a syllabic power, nor an idiographic power, nor a phonetic power arising from the application of an idiographic power. Of course I do not call syllabic power that faculty of combining with the pronunciation of a consonant the sound of a vowel not represented—a faculty which exists and has been preserved in the alpha-

bets in the interior of Asia. Grammarians say that short vowels can be understood in this way, I think it doubtful. Thus we write indifferently يافتَ and يفتن *yaften*, بودن and بدن *budan*, راه and ره *rah*, and many others; and I never perceived that though there were two ways of writing such words, there were also two ways of pronouncing them. Besides Amôl, the name of a city, is written آمل, and yet the vowel understood is pronounced *o* and not *e*; and it is moreover incontestibly long. The same is to be said of the last syllable of كله, which is pronounced *kulah*. The word درخت is also pronounced very distinctly *direkht*, consequently, the vowel understood after a consonant may actually sound like *a, e, y, o, u*, indiscriminately, and moreover it may also be long as well as short. This modern way of spelling is found likewise in the ancient languages, written with cuneiform letters; but for all that, the cuneiform system is not more syllabical than the present mode of writing. Here I may remark that in the translations given, I express the unwritten vowel by *e*, not that I suppose it must be pronounced so, by no means; but I do so to explain with more regularity and method a text in which the exact pronunciation is but of a secondary importance. For the same reason I leave out the ancient forms which I had first felt inclined to give to the different words. I had bestowed some attention on this point, more or less successfully, in a first essay of translation already published. That essay is very imperfect in many respects, and that for two reasons: the first was my awkward timidity in acting upon the principle of the plurality of sounds, with which I was not as yet sufficiently acquainted; secondly, I made too much of the Huzveresch forms, such as we know them to have been at the epoch of the Sassanides, but having since considered the matter more closely, I found that the trouble I had taken was at least useless; for if the modern Farsi does not

represent the orthography as it was in the third and fourth century of our era, it is more than probable that the Huzveresch does not represent more correctly the language spoken in the time of Darius; and as the combined characters can be accurately rendered by the modern sounds, I thought it preferable to adopt this method, which affords better means to ascertain the correctness of my translations. Every phonetic power is provided with several signs; every sign is susceptible of several powers; but the powers and the signs are not connected together as they are in the cursive alphabet, and their use is more limited. There is here evidently an improvement; a systematic classification is apparent. This circumstance makes it more than probable that the cuneiform system was invented at a time when it was already contemplated to improve the graphic means, and consequently that is more recent than the cursive system. Besides I have in my possession a cylinder belonging to the Medo-Assyrian epoch which, along with an inscription in cuneiform characters, shows a group of cursive letters. It is the oldest specimen of cuneiform writing that has come as yet to my knowledge.

The two versions, Huzveresch and Arabic of the Behistun, contain a common stock of characters. These characters are found in a larger or lesser number at all times, and in all the varieties of the cuneiform writing, although some monuments exhibit only part of them. Those which are found in the texts, translated in this work, present all the necessary means of expression. These means, however, have not been sufficient, and therefore two new series of signs have grown separately in the common stock for each idiom. The lists given contain only those signs that are furnished by the portion of the inscription which I have given.

In my opinion it would be of no use to add thereto the characters which could still be singled out in the other

portions of the same inscription, inasmuch as the sum made up in this manner would not represent the alphabet in its entireness; for the cuneiform alphabet is of such a nature as to make it impossible to use all its characters in one inscription, or to speak more correctly, they have not been; and for this reason new signs are found elsewhere, both in Huzveresch and in Arabic redactions, mixed up with those which are already seen in the Behistun text.

The series of signs are divided into four categories. The first contains the labials and the gutturals, besides the vowel *u*. The Iranian liabials here are, *b*, *p*, *f*, *v*, and *m*; the gutterals are *g* (غ and گ), *k* (ق and ک), *kh* and ع. The vowel *u* takes its place here on account of its affinity with the *v*, and it is also owing to the sound *v*, and its close affinity with the *g* that the gutturals here find their place.

The second category includes *a*, *æ*, *y*, *h*, *r*, *l*, *s*, *sch*, *z*, *n*.

The third category contains the dentals *t*, *d* (ت ط and د), *th* (ث), and *z* (ز ض ظ).

The fourth category contains a certain number of signs belonging at the same time to both the preceding categories. One of them, with a double form, is found alike in the first category and in the third; another, which belongs to the dentals, represents also the sound *n*, and consequently participates of the nature of the second and of the third category. Another, again, is found in the first category, having the power of *m*, and is seen also in the second category with the sound of *r*. I do not dwell on this last peculiarity, of which I am not now able to give any satisfactory explanation, but the examination of the two preceding characters is of some interest. The first of these signs representing at the same time a dental and a labial, furnishes a proof that the Zend

Thraëtaono and the Sanscrit *Trita* have some connexion with the name *Ferydun*, and *Ferydun* again has some affinity with the Greek form *Phraortes*. The other is a sign of mutation which occurs very frequently; it is found in *byn* instead of *dyd*, from the verb 𐬛𐬌𐬙 *dyden*, (to see); again, in the second person plural of the Mazenderany imperative, *beyd* (come) instead of *beyn*; again, in the two Arabic forms *teses* and *neses* (tribe); and in the Puschtu, *spyn* (white) instead of *sefyd*; also in the name of the river Kophen, called by Pliny, "flumen Kopheta," and in many other cases.

To the four categories just mentioned another might be added, composed of the signs which have but one single sound in the Behistun inscription; but this would be contrary to the nature and the tendencies of the Iranian alphabets. It may well be admitted that a text contains some characters which have perhaps been invented for the occasion, and having but one application; and that the same characters, when found elsewhere, are employed to represent the different powers assigned to them by the category to which they belong, and from the rules of which they cannot depart. I shall not therefore isolate those signs into a separate class which appear to have but one sound; but to mind those which have the most visible marks, I shall point out in each category the several powers which every sign has received in the Behistun inscription; though it must not be forgotten that this particular use of sounds does not change their condition with regard to other functions inherent in their category which these characters do not fulfil here, but may fulfil elsewhere.

In order to make it more easy to find out every character, I propose to divide, arbitrarily, the cuneiform alphabet into five classes, which include the four categories already spoken of. When a somewhat considerable

number of inscriptions shall have been deciphered, I feel convinced that this temporary classification will be superceded by another much more correct, and above all more rational, which shall particularly facilitate the reading of the cuneiform writing. But I do not wish to be overhasty, nor to judge without sufficient reasons, and so for the present I say nothing more. We must bear in mind that this is the first start into a region altogether new : no one can expect to go on straightforward and steadily at the outset.

On examining all the characters given in the lists, we easily perceive that a great number of them are but slight modifications of the same type. It would be possible also, by analyzing them more minutely, notably to increase the list of those that are common to both the Huzveresch and the Arabic. So that, all rich as they are, these two last alphabets would be found considerably reduced. When the time shall have come, this means will be employed with more certainty than it is possible to do as yet.

But we already understand that, to decipher successfully, it is most important first to know to which category a character belongs. The language in which the text is written being known, the greatest difficulties are already overcome; as to those that remain to be overcome, the principles of the Arabic and the Persian languages, as well as experience, afford many resources to remove them.

I have already remarked that I do not give here the whole text of the large inscription; I confine myself to the second column. The reason is that this fragment has not been in the least altered in the Huzveresch, whereas the other portions of the inscription have been

very ill-treated. As to the Arabic, it has lost every where at least the half of the lines, and in many places much more than the half. It is true that Sir Henry Rawlinson, and Mr. Norris have restored almost entirely the destroyed parts of one of these texts, and supplied, by mere guessing, those of the other; but I am not bound to follow their example. Without under-rating in any way the skill with which that difficult work has been conducted by those two learned men, I do not consider it to be without peril. Surely, by reproducing, as they have done, certain formulæ scattered in the text, there is some good chance not to deviate every where from the truth; but all is not formulæ; and even on this ground there often occur unexpected variations, which it is impossible to ascertain whether or not they existed in the passages which have been effaced. At any rate these restorations are very dangerous and difficult, even when they are made in languages well known, such as the Greek and the Latin. Before making any restorations in the cuneiform inscriptions, it is prudent to wait until we are well acquainted with the linguistic nature of the portion which has been left entire. I refer to my book for what concerns the deciphering of the first and of the third columns. Here, it is important to make the way as clear as possible from ambiguities, and for this reason, in the Arabic text, I have not given my conjectures on certain groups hardly legible. Such minute researches are foreign to the end which I have now in view.

TRANSLATION OF THE INSCRIPTIONS.

HUZVARESCH TEXT.

Second Column.

No. 1.

Then King Darius said: On arriving, I entered rapidly into Babylon. The provinces became rebellious in Persia and in Susiana among the Medes; and in Assyria, among the Arminians, and among the Parthians, and among the Margians; and in Satagia among the Scythians.

No. 2.

Then King Darius said: A great man named Muty, son of Sessakres, chief of the place, named Zenkenu, in the country of Persia, was the worker of disorder in the country of Susiana. He said-to the rebellious populations: "I am Umunes, king of Susiana."

No. 3.

Then, I taking the command of the faithful troops, arrived. Next my troops having rapidly reached the (Susan) territory, I chastised Muty. The disorder caused by the victory of wickedness being over, the infamous chief of the rebellious body was strangled.

No. 4.

Then King Darius said: A great man, named Arudes, was the worker of disorder in the country of the Medes. He said to the rebellious populations: "I am Seturet, descending from Kesureh, the hero."

ARABIC TEXT.

Second Column.

L. 40.

Darius.....I making haste, arrived at (Babylon). The provinces, lo! which gave the spectacle of wickedness (were) the country of Persia, the country of Avaz, the country of the Medes, the country of Assyria.

L. 41.

.... The country of the Satages, the country of the Saces.

.... named Mety, son of Sessekres, chief of the province of Uzenkenu in the country of Persia proclaimed the corruption of the country of Susa.....

L. 42.

.... Rebellious: I (am) the King of the country of Avaz.....

.... applying to Muty the severity, lo!

.... judging him without delay, cutting him off rapidly.....

L. 43.

King Darius.....Urudes.. .....a rebel: I (am) Seterut, descending, lo! from Kusru.

No. 5.

After I struck with infamy the mendacious populations of the Medes. Rapacity spreading throughout the country, disorder broke out. The country of the Medes fell into trouble on account of the sovereign. The Persian populations, then the Medes, became guilty towards their country by the perversity of their language.

After the perverse population, lo! of the country of the Medes..... behold, what an adversary .....

No. 6.

After the country of the Medes was struck with infamy in its populations, the man named Keveh, most illustrious, I having appointed him as commissary against the disorder that had sprung from wickedness, this (person) caused the re-establishment of the law among the rebels. Imposing the law on the populations of the Medes, these people contemplated the spectacle of the rapidity of their own flight.

L. 44.

After, I, to the mad populations of the country of the Medes, the man named Keveh, illustrious, honourable chief of the country of the Persians, on account of .....

No. 7.

After Keveh hastened the attack of the populations of the country of the Medes. The country of the Medes having been overcome by fear, I recommended to the chief the re-establishment of the law in the place called Mereh, in the country of the Medes. The Medes, led by their perversity, displayed the spectacle of slaughter. And Urmez was with Keveh; Urmezes protecting him, the mendacious populations, the populations infamous for their lies, contemplating the terror of the country, on the 27th day of the solar month of Aspendarmez, he vanquished the rebels. I recommended the restoration of order.

L. 45.

Keveh, illustrious, condemning the population, anathematized the country of the Medes. In the country of the city named Meru, lo! in the country of the Medes .....

L. 46.

By the protection, lo! of Hormuz, he trampled down the corrupted population, he overwhelmed the wickedness, the twenty-seventh day of the month, lo! solar month of U (Aspendarmez), to organize the chastisement.....

No. 8.

Then, having determined the spectacle of the dispersion of the mendacious populations, the chief (Keveh) stopped in the province of Kubvut, in the country of the Medes. I arrived in the country of the Medes.

L. 47.

(Illisible)..... lo! in the country of the Medes, in the open country, he went to desire the arrival, lo! of myself, making haste towards the country of the Medes .. ..

No 9.

Then, King Darius said: Teters, illustrious Arminian, I opposing as commissary of the disorder to the Arminians, he re-established the empire of the law over the rebels. The populations, infamous by their lies, contemplated the spectacle of the rapidity of their own flight.

No. 10.

Teters, having made haste, terror overpowered the country of the Arminians, instigation of the wickedness which was found among the infamous. To Teters, breaking, cutting down, I recommended the re-establishment of peace. Then to Teters I recommended to act. In the forest, named Aschnebeh, in the country of the Arminians, he made himself chief. And Urmez was with him; Urmezes protecting him; the mendacious nations, the nations infamous by their falsehood, contemplating the terror of the country, the eighth day of the solar month of Schehryver, he overwhelmed the rebels. I recommended the restoration of order.

No. 11.

Then, a second time the instigation to wickedness maintaining itself among the infamous people, to Teters, breaking, cutting down, I recommended the restoration of peace.

No. 12.

After, in the province called Tekr, in the country of the Arminians, I recommended to the chief the restoration of peace. And Urmez was with him; Urmezes protecting him, the mendacious populations, the populations infamous by falsehood, contemplating the terror of the country, the eighteenth day of the solar month of Schehryver, he overwhelmed the rebels. I recommended the restoration of order.

No. 13.

Then, a third time, instigation to wickedness working among the in-

L. 48.

..... the impure population, lo! contemplated the spectacle of the event of its own flight .....

L. 49.

..... he attacked the rebels. Then, Teters striking violently, went to the city named Eschns, a district of the country of Armenia.

L. 50.

..... the corruption, refraining the rebels, Teters attacked the enemies. After he restored peace.
.....

L. 51.

.....conquering, he crushed the whole country, and I recommended

famous people, to Teters, breaking, cutting down, I recommended the restoration of peace. In the province called Schemykh, in the country of the Arminians, I recommended to the chief the restoration of order. And Urmez was with him; Urmezes protecting him; the mendacious populations, the populations infamous by their falsehood, contemplating the terror of the country the ninth day of the solar month of Tyr, he crushed the rebels. I recommended the restoration of order.

No. 14.

Then, after, Teters, considering that the evil was cured, stopped. I arrived in the country of the Medes.

No. 15.

Then, King Darius, said: Vumeses, most illustrious, my commissary for the suppressing of disorder, struck with infamy the country of the Arminians, by again imposing on them the law. The populations infamous by their falsehood, contemplated the spectacle of the rapidity of their flight.

No. 16.

After Vumeses hastened in the country of the Arminians, struck with terror by the instigation of wickedness producing its effect among the infamous, to Vumeses breaking, cutting down, I recommended the restoration of peace.

No. 17.

After, in the place, named Deret, in Assyria, I recommended to the chief the restoration of order. And Urmez was with him; Urmezes protecting him; the mendacious populations, the populations infamous by their falsehood, considering the terror of the country, the fifteenth day of the solar month of Aspendarmez, he crushed the rebels. I recommended the restoration of order.

this catastrophe on account of the rascals. Then, the chief, in the impure countries .....

L. 52.

Hormuz, lo! granting his protection, he (Teters) crushed the corruption among the wicked populations, the ninth day of the solar month of T (Tyr). That he might organize the attack... .....

L. 53.

Darius, King protector, said: Vumes, honourable chief of the countryof the Persians, in the country of Armenia.....

L. 54.

Striking the corruption, he imposed the yoke on the rebels. Vumes repressed the corruption. Then, that he might organize the attack .....

L. 55.

..... he crushed all the country ..... the chief, striking the corruption, imposed destruction on the rebels. Vumes, to the rebels that.. .....;

L. 56.

.....crushing the corruption the thirtieth day, lo! of the solar month of S (Spendarmez), he organized the restoration of peace. He broke throughout all the country.. ..... and to the rascals that excess .....

No. 18.

Then, a second time, the instigation to wickedness working among the infamous people, to Vumeses, breaking, cutting down, I recommended the restoration of peace.

No. 19.

After, in the city called Autyreh, I recommended to the chief the restoration of order. Urmez was with him; Urmez protecting him; the mendacious populations, the populations infamous by their falsehood, contemplating the terror of the country, in the solar month of Schehryver, he branded violently the rebels. I recommended the restoration of order."

No. 20.

Then Vumeses stopped in the country of the Arminians. I arrived in the country of the Medes.

No. 21.

Then, King Darius, said: After that, I arrived rapidly at Babylon. The corruption was in the country of the Medes. I cursed the country of the Medes. In the place called Savah, in the country of the Medes, the chief Arudes establishing the rule of disorder said: "I am established king of the Medes. I recommended the organisation of legal order."

No. 22.

After I recommended the organisation of the succour. And Urmez was with us; Urmezes protecting us, the chief (instituted by me), striking the mendacious populations of Arudes, contemplating the terror of the country, the twenty-fifth day of the solar month of Aban, he crushed the rebels. I recommended the organisation of the arrangement.

L. 57.

..... to the country of the Medes, by the fact of going to the country of the Medes, to the city called Khaveh, in the country of the Medes .....

L. 58.

..... Hormuz granting his affection, Hormuz, lo! granting his protection, the population, lo! of Urudes.....

No. 23.

After, Arudes, carrying elsewhere the broils of the government of the country, went to Revendek.

L. 59.

..... refuge, he went, lo! flying from the approach of the chastisement, on the territory of the country named Revek, in the country of the Medes.

No. 24.

After, I, wiping the tears of the populations, obeying the chief (named by me), gave the remission of the chastisement to the country. Then, determining the end of the exhaustion and misery so much spread, the conquerors removed the corruption, and the crime was effaced from the populations.

After to the population.....

L. 60.

..... to the exhausted population he announced the remission of the chastisement.....

No. 25.

Then, after, the chief went to Ekbatane. Then assigning to the ill-intentioned workers of falsehood, some stations as residence in the territory of Ekbatane, he ruled them as a strict minister and a minister severe to the wicked.

Then, he took his way towards the city of Akbatane.....

No. 26.

Then, King Darius, said: A prince named Sesserekme, an Asagartian, plotted in the country the fury of disorder. He said to the rebellious populations; "I am established King, being issue from Kuruseh the Hero."

L. 61.

..... said to the rebellious population: I (am) the king descending, lo! from Kuru.

No 27.

After, the populations of the Persians, then of the Medes, Kembed by name, a Mede, my commissary for the repressing of disorder, overpowered the infamy. Encouraged by me against wickedness, he determined the restoration of the law among the rebels. The populations infamous by their falsehood, contemplated the spectacle of the rapidity of their own flight.

After, I, the population of the country of the Medes.....

No. 28.

After, Kembed hurrying to the attack of the populations, I recommended the chastisement of Sesserekeme. And Urmez was with

L. 62.

..... condemning that he should chastise Susserekme. Hormuz granting his affection, Hormuz, lo! granting his protection.....

(Kembed). Urmezes protecting him, the mendacious populations, the populations infamous by their falsehood, considering the terror of the country, imposing the rule (and) Sesserekme having fled, I granted the remission of the chastisement. Then removing the cause of the misery so much spread, the conquerors stopped the source of corruption, the wrongs of the populations disappearing. After the chief came in the neighbourhood of the place called Arbel.

L. 63.

..... to the populations he announced the remission of the chastisement. After that, he took his way slowly towards the city of Arbet to stay there, and the rascals.....

No. 29.

Then, King Darius, said: The country of the Medes found contentment.

No. 30.

L. 64.

Then, King Darius, said: The Parthians, then the Hyrkanians having vociferated falsehood in (their) country, vied with Arudes. Keschtesb, my father, heard the Parthians vociferating the wickedness of disorder to divide the populations.

..... Urudes ..... Esteseb, to the falsehood in the country of the Parthians, applying with vigour ....

No. 31.

L. 65.

Then, after, Keschtesb having hastened the attack of the populations—authors of falsehood, in the place named Usheurteh, in Parthia, I recommended the destruction of the infamous. And Urmez was with (Keschtesb); Urmezes protecting him, the populations infamous by their falsehood, contemplating the terror of the country, the twenty second day of the solar month of Mihr, Keschtesb crushed the rebels. I recommended the restoration of order.

..... Harmuz granting his affection, Hormuz, lo! granting his protection, Esteseb bringing condemnation, crushed the corruption the twenty second day of the month....

No. 32.

L. 66.

Then King Darius, said: After, with the aid of the populations of the Persians arriving, coming, Keschtesb inflicted the chastisement on the country, Keschtesh refraining the populations from oppressing the country.

..... after, lo! my population calling Esteseb, Esteseb, assembled the population .....

No. 33.

L. 67.

After Keschtesb, restraining the populations, having hastened the at-

..... he organized the restoration of peace. Overran all the country..

tack in the place named Utemendu, in Parthia, I recommended to the chief the restoration of order. And Urmez was with him, Urmezes protecting him, the populations infamous by their falsehood, considering the terror of the country, the first day of the solar month of Bahman, he crushed the rebels. I recommended the restoration of order.

No. 34.

Then, King Darius, said: After he restored order in the province. The Parthians found contentment.

No 35.

Then, King Darius, said: In the province called Margiana, a prince called Ared, a Margian, vociferating falsehood in the country, causing confusion, aroused the question (in reference) to the King.

No. 36.

Then, after one Teters, by name, most illustrious, commanding in Bactriana, my commissary having charge to organize the attack of the confusion of the country, proclaimed the chastisement of the furious. The populations infamous by their falsehood, contemplating the spectacle of the rapidity of their own flight, he began to move.

No. 37.

After, Teters, having hastened the attack of the populations, I recommended him to act against the Margians, and Urmez was with him. Urmezes protecting him, the mendacious populations, the populations infamous by their falsehood, considering the terror of the country, the twenty-third day of the solar month of Azer, he crushed the rebels. I recommended the restoration of order.

..... repelling the rascals, that repression.....

L. 68.

Darius, King, protector, said: The country named Merv.....the king named Ured.....

L. 69.

..... after Teters having anathematized and destroyed the population that he might organise strongly the pacification of the country of the Mervians.....

L. 70.

..... through all the country.. .... repressing the rascals, that repression.....

REMARKS.

It was my intention to have stopped here, putting off, as I have said above, many particulars necessary and even indispensable to the second part of my book on the genealogic history of the Iranian nations; but it appeared to me that, though the Huzveresch fragment was sufficient to furnish a specimen of my method, and to enable every one who understands the Persian language to translate the texts of the second class, the third class deserved, by its importance, to be examined in another monument besides the mutilated text of this class on the rock of Behistun. I therefore made up my mind to give another specimen, and I chose for this purpose the inscription which exists at Borsippa in a perfect state of preservation, and can be read by every body in the *French Asiatic Journal* of February, March, June, and August—September 1857.

I need not say that I again found this monument written in Arabic, and not in old Assyrian, supposed to be an unknown tongue, which in reality never existed. Therefore I could not expect to discover the meaning given to this text by M. Oppert. So have I seen nothing of the invocations addressed either to Nebo or Merodach,—nothing of the particulars concerning the pyramid and the tower,—nothing relating to the epoch of the building of the latter, which would appear to be no other but the tower of Babel, —nothing concerning the time when the confusion of languages took place,—nothing on the restoration of a most famous monument by Nebuchodonosor,—nothing either about the name of that king,—or that of his father Nabapolassar. These are so many consequences of the ideographic interpretation, with which I have nothing to do. Nothing will be found here but a very simple preface relating to some most common works for erecting buildings and digging canals.

M. Oppert says, that he has spent more than a year to

elaborate his translation of this monument. A few hours were enough for me to finish my task; and this is most worthy of notice, for it follows therefrom that if the Arabic linguists wish to devote themselves (as it is now easy for them to do) to the deciphering of the texts of the third class, it will take but a few months for us to know exactly how we are to look upon the Assyrian monuments as to their historical worth. Surely I think it is of very great worth, but I do not set so much value on it as is generally given to it; and, without rashly giving a premature opinion on a question of chronology, the solution of which will come to light very shortly, I confess that I do not expect always to find the remains of that ancient literature, which are neither so old, nor bearing so many marks of Biblical reminiscences, as it has been hitherto believed to be the case,—most of the documents might well belong to the epoch of the Archimedians, and to that of the dynasty of Arsaces; and if I am allowed to give my entire opinion, to that epoch of the successors of Ardeschyr the Sassanide.

The Borsippa Inscription presents a certain number of characters which do not exist on the Behistun rock. I do not think it necessary to form a new alphabet therewith, first, because most of them, if not all, can easily be reduced to some forms of letters already known, of which they are but modifications or amplifications; secondly, because other monuments are likely still to enlarge our stock of knowledge on this point. The more we shall read the stronger the opinion will grow, which I have given above concerning the fundamental simplicity of this alphabet, which appears to be composed of so many different letters. With little attention the reader, who will make use of my method, will easily overcome difficulties which are more apparent than real. We shall see likewise the number of signs common to the Huzveresch and the Arabic language increasing gradually.

TRANSLATION OF THE BORSEPPA INSCRIPTION.

Nemresusus, King of Babel, chief immovable, possessor of abundance, master of splendour, conqueror of elevation, organizer of institutions, he who is excellent and coins money, mysterious source of the law, destructor of fraud, terror of the turbulents, he who repulses the tumult, and detests corruption, the descendant of Nemrusus, king of Babel, I say: perpetual guardian of the august flame, which is burning in the sacred niche of the most pure hearth, dispenser of protection, enemy of falsehood, arbiter of chastisement, master of aid, suppressor of tumult the result of falsehood, hater of every thing degrading, regulator of remedy, indeed, I am the heavenly providence, just, opulent, destructor of the furious.

Our accession has determined the erection of this excellent palace, through the power of the magnificent, the rich, the strong, the rival of the ravenous lion, of him who proclaims the loss of the sovereign of the worlds. We have acquired this enlargement of the extensive gardens of this palace through our hereditary power by enclosing streams of water, by levelling the soil, by fertilizing sandy lands, which works the king, our predecessor, had already begun, by organizing, with the help of these streams, the irrigation of the desert on a large scale, by conveying the water through trenches, by directing the irrigation towards the plain, by dividing it into numerous branches to water well the furrows of thick sand, and by digging a tank well supplied against dryness.

Then I enlarged this residence. I constructed this monument in the form of a pyramid to enclose the interior apartments of the palace. The plan of the irrigation was made by my orders. I ordered the desert to be ploughed,

raked up, broken and watered, and famine was kept off. I (likewise) commanded the stones of large dimensions to be cut. I caused a high wall to be constructed, the form of which I determined to contain the waters. To prevent dampness, I dug a channel, reaching a deep tank destined to receive the overflowing waters and to convey them into the sterile soil of the immense wilderness, barren for want of irrigation. Seeking the advantage of the palace by increasing its solidity, and giving consistence to the destructive sand, I have caused the dykes to be repaired in their immense extent. Thereby the dreadful scourge of inundations having ceased, in consequence of this measure, I lived in the palace (which had) become dry.

Diffusing the stagnant waters on the flat country, promoting the growth of forages, increasing prosperity, chastising falsehood, banishing violence, establishing contentment, checking the rebels, threatening the vicious, I am the king who is not violent, and does not make use of falsehood towards his servants; who surrounds himself with splendour; who knows how to wield the sovereign power, Nemres, that king, who has ordered and proclaimed the inauguration of the palace.

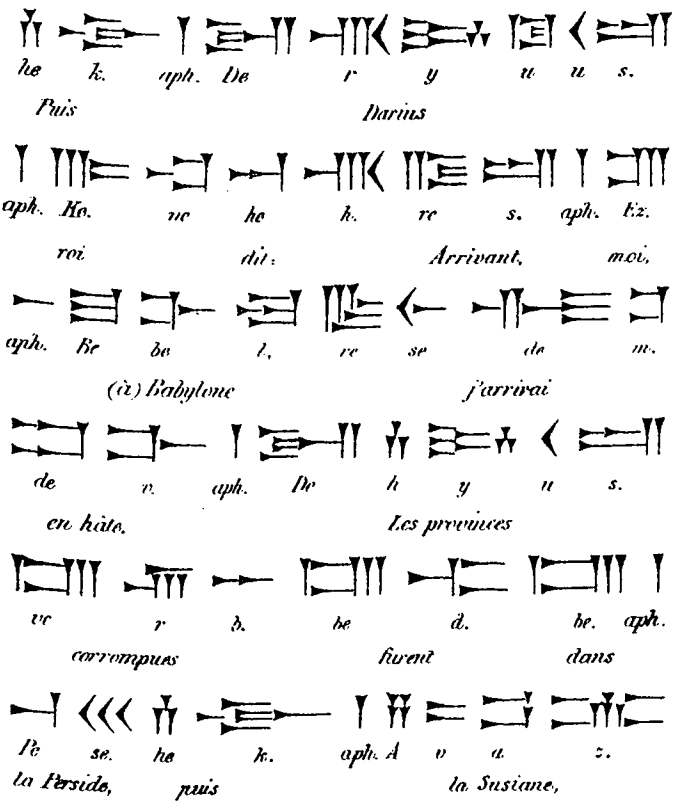
FINAL REMARKS.

There are some particulars to which it is perhaps necessary to call the attention of the reader. Having no solid confidence in the reading of most of the names of men and places, I cannot repeat too often that the forms I have presented are nothing but conjectures. Some of them appear to have pretty strong appearances of truth, but others not so. For this reason, in paragraph 13th of the Huzveresch text of Behistun, I have read "Sesym," and in the translation and the annalogies, I have proposed "Schemykh." Again, in paragraph 33rd, the translation and the analogies present the name of "Itomand" instead of "Udevedu," which is in the transcription of the Text. Wherever there is no strong reason to admit a certain way of reading a proper name, I purposely maintain a vague way of reading. Likewise, if I am not sure of the real form of most of the proper names, I cannot vouch either for the pronunciation of those that are known. Therefore I have written indifferently Hurmuz and Hormuz, Keschteseb and Keschtesp. The Persian gives an example of many different readings for the name of the Father of Darius. It is found written Kischtasp, Vischtasp, Ouschtasp, and I have heard it pronounced Kischtaseb by learned Persians, whose opinions may be received as authority. There has also remained a positive mistake in the transcription of the Cuneiform Text: I have already written "Schukyû" instead of "Sevenu;" also in paragraph 25th, "Kutub" is to be substituted "Kubed," means "he struck" instead of "he governed."

TEXTE HUZVARESCH.

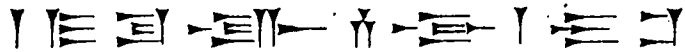
DEUXIÈME COLONNE DE L'INSCRIPTION.

N°. 1.


he k. aph. De r y u u s.
Puis Darius
aph. Ko. ne he k. re s. aph. Ez.
roi dit: Arrivant, moi,
aph. Be be l, re se de m.
(à) Babylone j'arrivai
de r. aph. De h y u s.
en hâte. Les provinces
ve r b. he d. he. aph.
corrompues furent dans
Pe se. he k. aph. A v a z.
la Perside, puis la Susiane,

he k. aph. Me d u. he k.

puis (chez) les Mèdes, puis



aph. Es se r. he k. aph. Er m

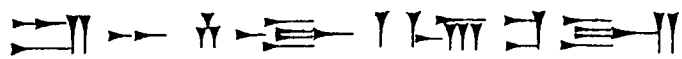
(dans) l'Assyrie, puis (chez) les Armé-

a n y u. he k. aph. Pe r

niens, puis (chez) les

th u u. he k. aph. M. a r

Parthes, puis (chez) les Mar-



j u. he k. aph. Th u te

giens, puis (dans) la Sata-

je s. he k. S ke l u.

gie, puis (chez) les Scythes.

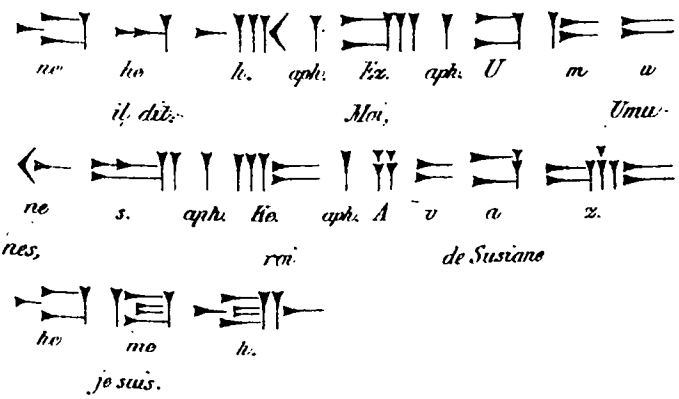
N° 2.

Formule: Hek Daryus ke neheh:

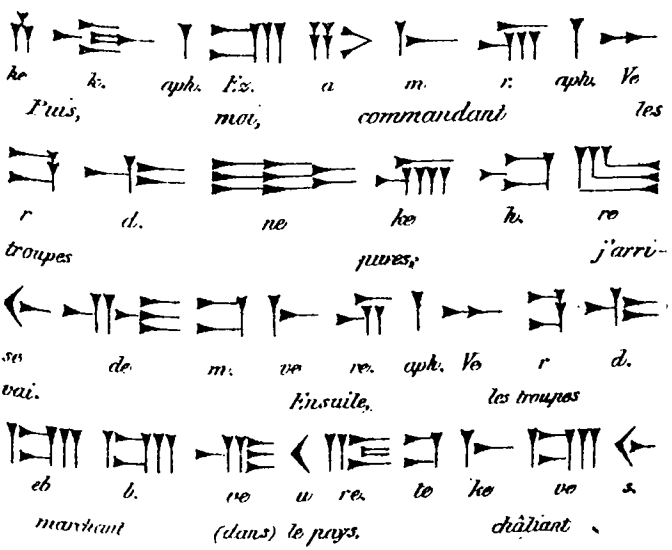
Puis Darius roi dit:

aph. Ke d u se h. aph. M. u.

Un Grand, Mu

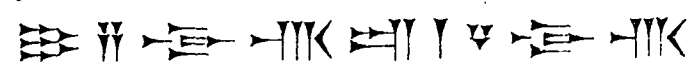

nu hu h. aph. Fz. aph. U m u
il dit: Moi, Umu-
ne s. aph. Ke aph. A v a z.
nes, roi de Susiane
hu me h.
je suis.

N° 3.


ke k. aph. Fz. a m r. aph. Ve
Puis, moi, commandant les
r d. ne ke h. re
troupes juives, j'arri-
se de m. ve re. aph. Ve r d.
vai. Ensuite, les troupes
eb b. re u re. te ke ve s.
marchant (dans) le pays. châtiant

b *y.* *se* *m.* *aph.* *Se* *s*

by *(de) nom* , *(de) Ses-*



s *a* *k* *re* *s.* *aph.Se* *ke* *r.*

sakres *fils,*

aph. *Ge* *k.* *aph.* *Ze* *n* *ke* *n* *n.*

(au) lieu *Zenkeau*

se *m.* *aph.* *Ie* *se.* *ne* *n* *re.* *a* *k.*

(de) nom, *(de) la Perside* *(dans) le pays,* *chef.*

re *t* *k.* *y* *a* *s.*

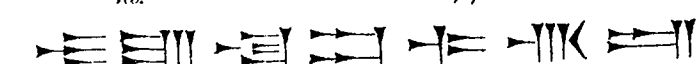
L'établissement *du désordre*

aph. A *v* *a* *z.* *ne* *u* *re.*

(de) la Susiane *(au) pays*

se *kh* *t.* *aph.* *Ie* *s* *u* *s* *u.*

fils. *Aux populations*

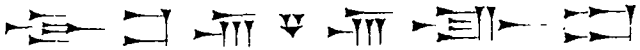


so *s* *t.* *be* *de* *ne* *h.*

détachées (de leur devoir) *dans*

aph. Hz. aph. H u. i y. y a s.

mon, Muly, le désordre

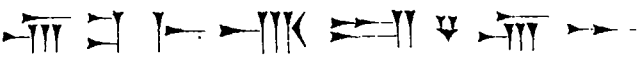


ke de h. sche r r. de

(de) la victoire de la méchanceté étant

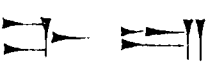
be r. te ne h. de

passé, (son) corps in-



se m. ke re h. sche r k.

fâme rendu, étranglé



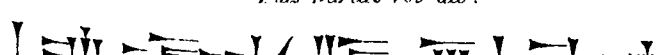
be h.

fut.

N° 4.

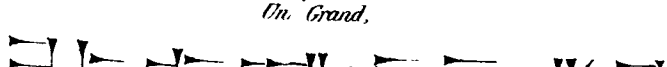
Formule: Hek Heryus ke neheh,

Puis Darius roi dit:



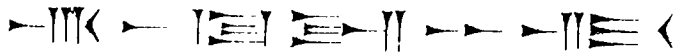
aph. Re d u se h. aph. A r

Un Grand,



u u de s. se m. y a

Arudes (de) nom, le trouble



s. aph. Me d. u. ve u

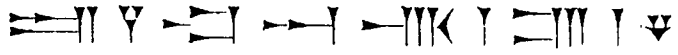
des Mèdes (au) pays

re. se kh t. aph. Te s u

fit. Aux populs

s u. se s t. be de ne

bons détachés (de leur devoir). dant



h. he. ne he h. aph. Ez. aph. Se

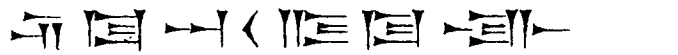
il dit: Moi,

t u re t. aph. Ne ve h.

Seburet, descendant

aph. K ke s u re h.

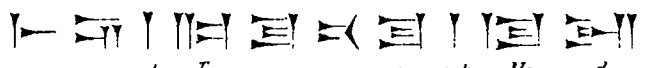
de Keswich



r u s u. he me h.

le héros, je suis.

N° 5.

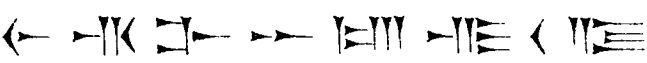


ne re. aph. Te s u s. aph. Me d

Ensuite, aux populations des Mèdes

u. de ge. aph. Ez. khe t u m.

menteuses, moi, je fis



ne n k u, be. ne u re.

l'infamie. Dans le pays

te m ne. be t v. y ne

la rapacité subsistant, le trouble

s. ne u re. ke re h. aph.

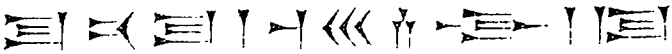
le pays fit.

Me d u. ne u re. aph. Ke

Des Mèdes le pays (à propos d'un)

ve. y u s. ye f t. aph. Te

roi le désordre trouvai Les po-



s u s. aph. Pe se. he le. aph. Me

putations de la Perside, pays des

d. u. he de he. a. n.

Mèdes, furent ouvers

ve u re. he re.

le pays parlant indignement.

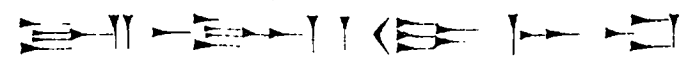
N° 6.

ve re. he. aph. Te s u s. aph. Me

Ensuite, dans les peputations des

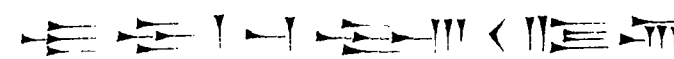
d. u. ve u re. le b ce.

Mèdes du pays l'infamie



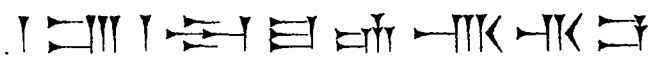
ze d. aph. Ke ve h.

frappa. Keveh,



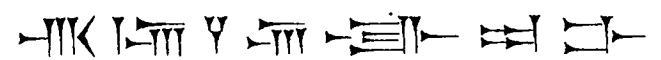
se m. aph. Pe r ve re ne.

(de) nom, illustrissime,



aph. Ez. aph. Ke b a h. y a

moi, commissaire du trouble



s. te. sche r r. de ka

sur la méchanceté - prépósant,

ne h. ye f t. se s

il détermina aux rebelles

t. be de n y. ke t

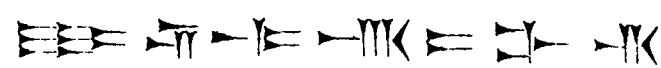
le fait d'être la

æ h. aph. le s u s. aph. Me d.

loi. Aux populations des Mèdes

u. ke t æ. be re h.

apportant la loi,



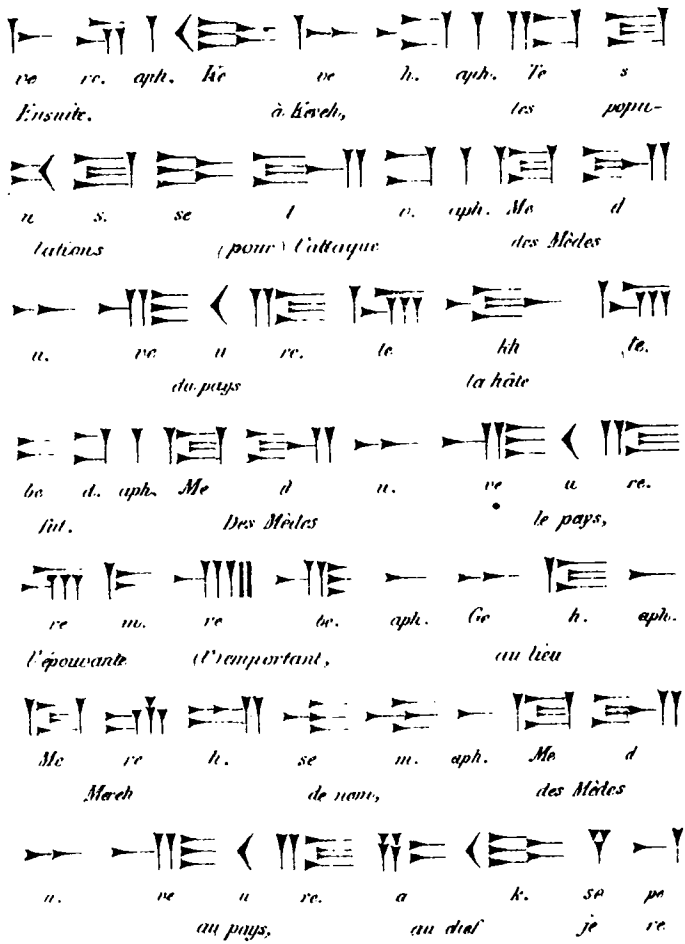
r ne. te r u b. ne

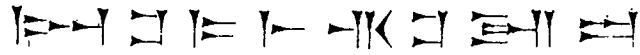
du spectacle de la rapidité de (leur)

b v. ve be h. be d.

retraite la contemplation fut.

N° 7.


re re. aph. ke re h. aph. te s
Ensuite. à Kèveh, les popu-
n s. se t e. aph. Me d
lations (pour) l'attaque des Mèdes
u. re u re. te kh te.
du pays la hâte
be d. aph. Me d u. re u re.
fut. Des Mèdes le pays,
re m. re be. aph. Ge h. aph.
l'épouvante (l')emportant, au lieu
Me re h. se m. aph. Me d
Marek de nom, des Mèdes
u. re u re. a k. se pa
au pays, au dial je re



r d u m. ye f ta h.

commandai la détermination de

ke de. aph. Me d u. se r.

la loi. Les Mèdes, agissant par

sde r r. a b r. re

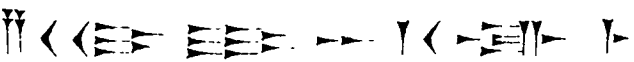
méchanceté, du carnage le spec-

ne. a re h. ve. aph. U r me

tacle déployèrent, et Urmez

z. b u d. pe le n.

fut compagnon



s u ve n u aph. U r me

protégeant Urmerès,

xe s. aph. Te s u s. de ge.

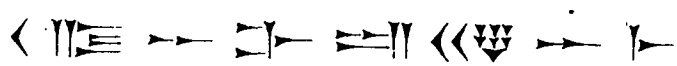
les populations le mensonge

be re h. aph. Te s u s. de

portant, les populations (pour

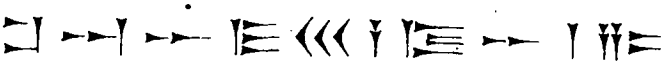
ge. ve te ge h. re m. ve

leur mensonge infâmes, la terreur du



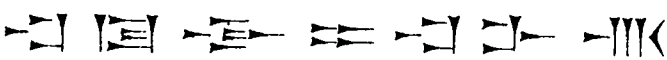
u re. ve be h. XXVII. u u.

pays contemplant, le 27e



me h. me h. sclo m s u. aph. A

jour du mois solaire d'As-



s p u ne h. be . he

pendarmez. il terrassa

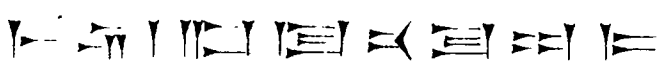
d. sc s t. se pe r d u

les rebelles. Je recommandai

m. ye f te h.

la réorganisation.

N° 8.

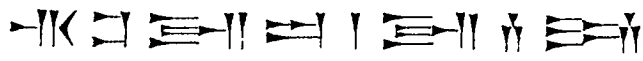


ve re. aph. le s u s. de ge.

Ensuite, des populations le mensonge

Ir. re. h. se n r. re ne.

portant, de la dispersion le spectacle

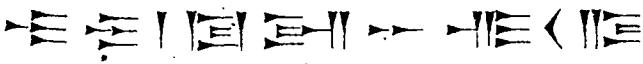


ye f te h. aph. de h y

ayant déterminé, (dans) la province

se k. aph. K u b v u t.

Kubvut



se m. aph. Me d u. ve u re.

(de) nom, des Mèdes (dans) le pays,

a k. es te s se h. aph

le chef s'arrêta.

Er. re. re se de m. aph. Me

Moi, dans j'arrivai des

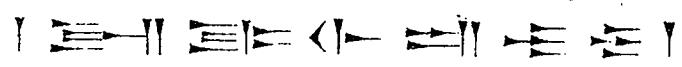
d u. ve u re.

Mèdes le pays.

N° 9.

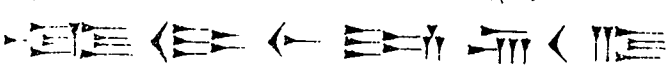
Formule: Hek Dergos ke nchek,

Puis Darius roi du:



aph. Ir te r s. se m. aph.

Tiers, (de) nom,

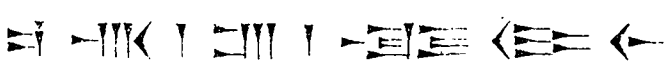


Ir me n y. n u re

Arménien, illustre,

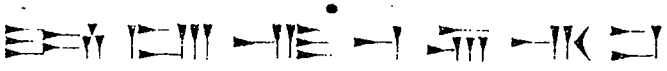
n u aph. Te b a h. y

commissaire du



e s. aph. Hz. aph. Er me n

désordre. mon. aux Arméniens



y u. be de h. ye f

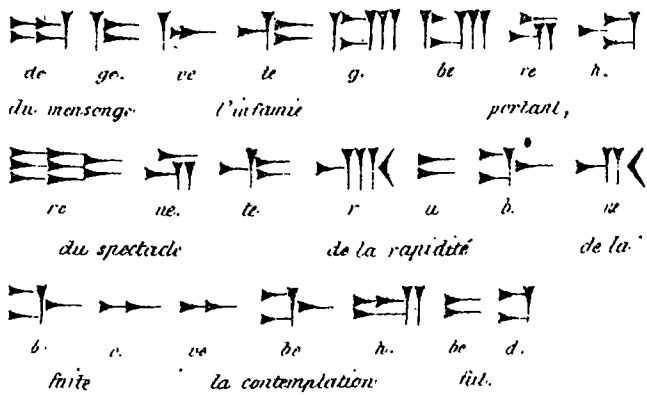
opposant, il organisa

t. se s t. sche de n

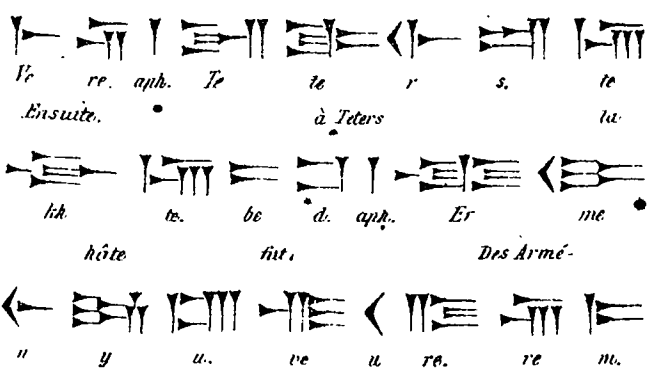
(pour) les rebelles (le fait) de devenir

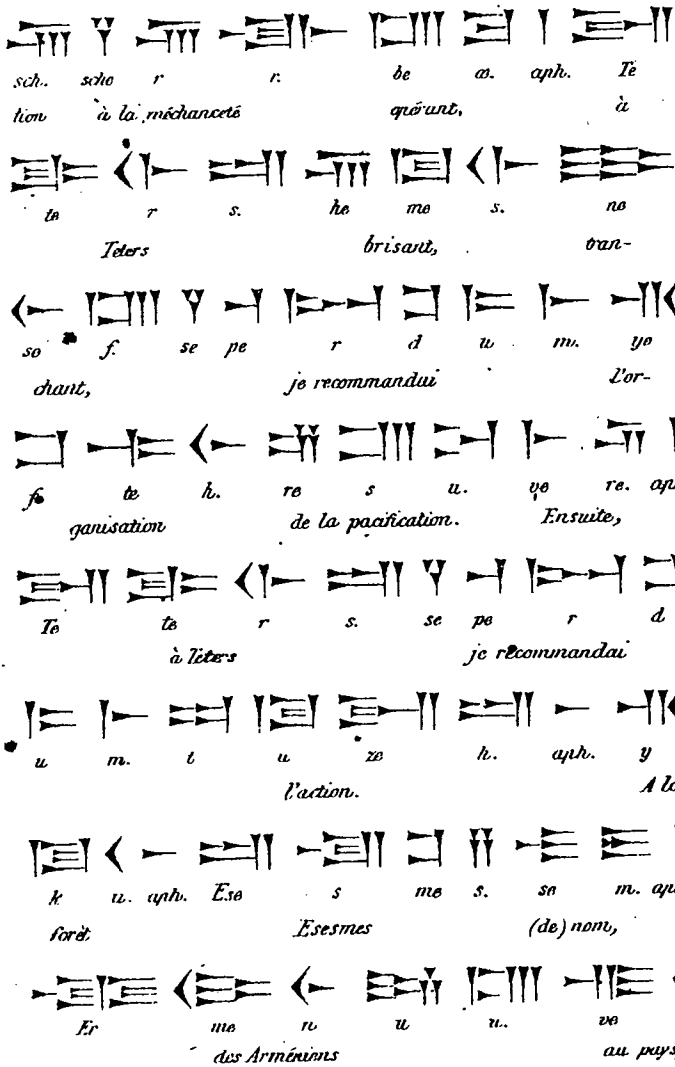
y. ke te. aph. Te s u s.

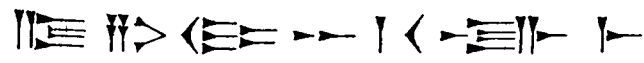
la loi. Aux populations


de ge. ve te g. be re h.
du mensonge l'infamie portant,
re ne. te r u b. ze
du spectacle de la rapidité de la
b e. ve be h. be d.
fuite la contemplation fut.

N° 10.


Ve re. aph. Te te r s. te
Ensuite. à Teters la
lik te. be d. aph. Er me
hôte fut, Des Armé-
u y u. ve u re. re m.
miens le pays la terreur
re ba. be. ve te g. a re
emportant, parmi les infâmes l'intrigu


sch. scho r r. be æ. aph. Te
tion à la méchanceté qué'ant, à
te r s. he me s. ne
Teters brisant, tran-
so f. se pe r d u m. ye
chant, je recommandai l'or-
fe te h. re s u. ye re. aph.
ganisation de la pacification. Ensuite,
Te te r s. se pe r d
à Teters je recommandai
u m. t u ze h. aph. y
l'action. A la
k u. aph. Ese s me s. se m. aph.
forêt Esesmes (de) nom,
Er me ru u u. ve u
des Arméniens au pays,

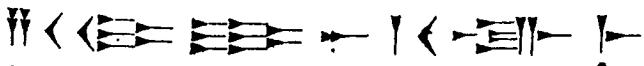


re. a k. ve. aph. U r me

(il fut) chef. Et Urmes

z. b u . d. pe te n.

fut compagnon;



s u ve n u. aph. U r me

protégeant Urmesès,

ze s. aph. Te s u s. de ge.

les populations le mensonge

be re h. aph. Te s u s. de

portant, les populations (pour leur)

ge. ve te ge h. re m. ve

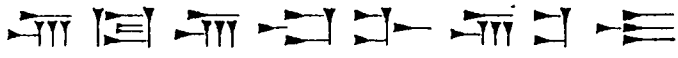
mensonge infâmes, l'épouvante du-

u re. ve be h. VIII. u u me

pays contemplant, le huitième jour

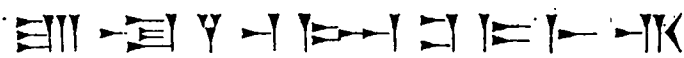
h. me h. sche m s u. aph. Sche h

du mois solaire, de Schehryvar,



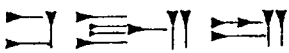
r ve re h. he he d. se

il terrassa les



s t. se pe r d u m. ye

rebelles. Je recommandai



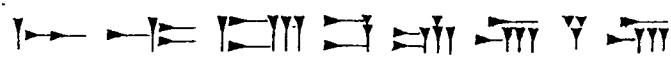
f u h.

réorganisation.

№ 11.

he k. se r. II. te kh u m.

l'un, une fois 2e parmi les engeances



ve te g. a re sch. sche r'

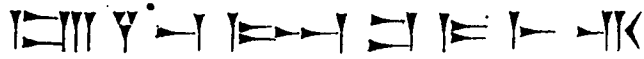
infâmes l'instigation à la mechan-

r. te ve. anh. Te' te

cté se maintenant, à Teters

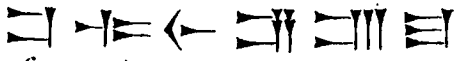
r s. he me s. ne se

brisant, tranchant,



f. *se* *pe* *r-* *d* *u.* *m.* *ye*

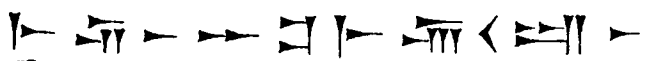
je recommandai *la*



f *te* *h.* *re* *s* *u*

réorganisation *de la pacification*

N° 12.

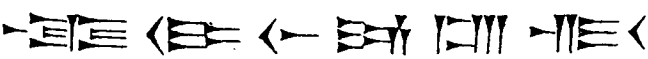


Vo *re.* *aph.* *V* *u* *u* *r* *u* *h.* *aph.*

Ensuite, *au pays*

Ie *k* *r.* *se* *m.* *aph.*

Ikr *(de) nom,*



Er *me* *n* *y* *u.* *ve* *u*

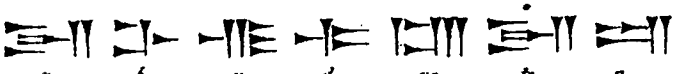
des Arméniens *au pays.*

re. *a* *k.* *se* *pe* *r* *d* *u* *m.*

au chef *je recommandai*

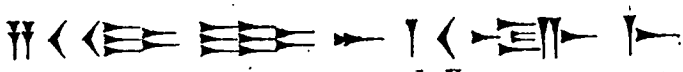
ye *f* *te* *h.* *ve.* *aph.* *U* *r* *me*

la réorganisation. *Et* *Urmex.*



z. b u d. pa te n.

fut compagnon;



s u ve n u. aph. U r me

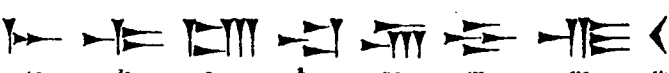
protégeant Urmezès,

ze s. aph. Te s u s. de ge,

les populations le mensonge

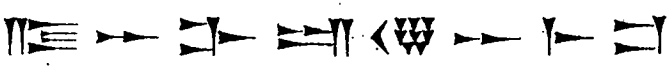
be re h. aph. Te s u s. de ge.

portant, les populations (pour leur) mensonge



ve te ge h. re m. ve w

infâmes, la terreur du pays

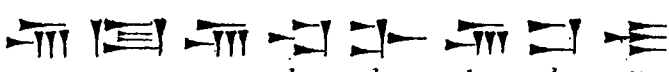


re. ve be h. XVIII. u u me

contemplant, le 18^e jour

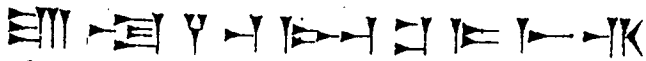
h. me h. sche m s u. aph. Sche h

du mois solaire de Schehyver,



r ve re k. be he d. se

il terrassa les



s *t.* *se* *pe* *r* *d* *u* *m.* *y*

rebelles. *Je recommandai* *la*

f *te* *h.*

réorganisation.

N° 13.

he *k.* *se* *r.* *III.* *te* *kh* *u* *m.*

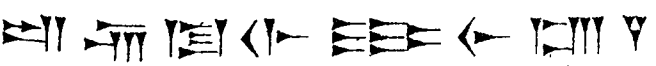
Puis, *(une) fois* *3°* *(parmi les)* *engeances*

ve *te* *g.* *a* *re* *sch.* *sche* *r*

infâmes *l'instigation à la méchanceté*

r. *b* *æe.* *apk.* *Ie* *te* *r*

opérant, *(à) Iders*

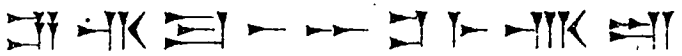


s. *he* *me* *s.* *ne* *se* *f.* *se*

brisant, *tranchant,* *je*

pe *r* *d* *u* *m.* *ye* *f* *te* *h.*

recommandai *la réorganisation.*

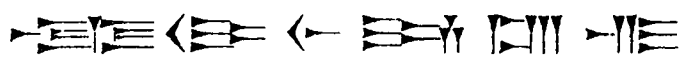


re s u. aph. V u u re h.

de la pacification. Au pays

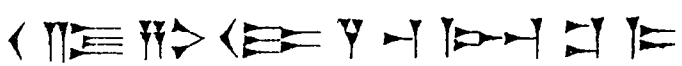
aph. Se s y m. se m. aph.

Sesym (de) nom,



Er me n y u. ve

des Arméniens au



u re. u k. se pe r d u

pays, au chef je recommandai

m. ye f te h. ve aph. U r

la réorganisation. Et Ur-

me x. b u d. pe te

mez fut compagnon;

n. s u ve n u. aph. U r

protégeant Ur-

me xe s. aph. Te s u s. de

mezès, les populations le

ge. be re h. aph. Te s u s.

mensonge portant, les populations

de ge. ve te ge h. re nv.

(pour leur) mensonge infâmes la terreur

ve u re. ve be h. IX. a u.

du pays contemplant, le 9e jour

me h. me h. sche m s u. aph. Te

du mois solaire de

h u r s se h. be he

Tyr, il terrassa

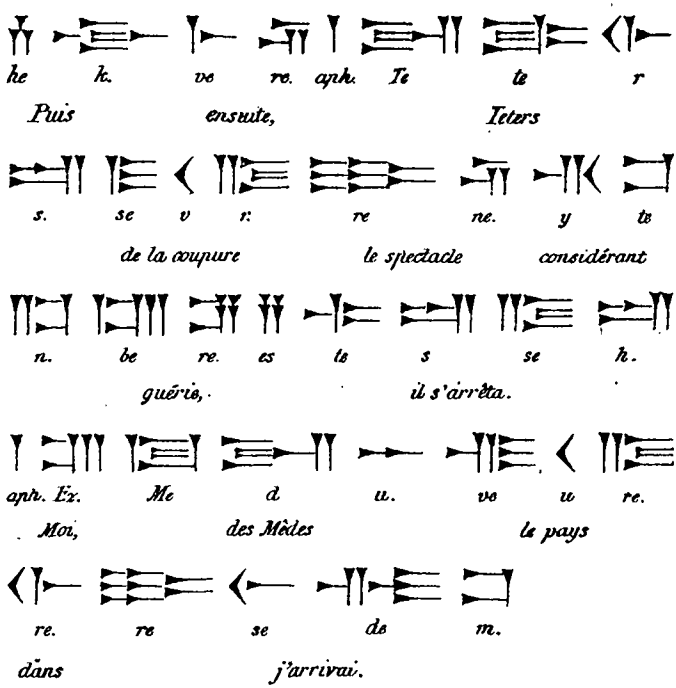
th. se s t. se pe r d u

les rebelles. Je recommandai

m. ye f te h.

la réorganisation.

N° 14.



he h. ve re. aph. Te te r

Puis ensuite, Ieters

s. se v r: re ne. y te

de la coupure le spectacle considérant

n. be re. es te s se h.

guéris, il s'arrêta.

aph. Ex. Me d u. ve u re.

Moi, des Mèdes le pays

re. re se de m.

dans j'arrivai.

N° 15.

Formule: Hek Daryus ke nekeh:

Puis Darius roi dit:

aph. V. u me se s. se m. aph. pe

Vumeses (de) nom, Il-

r ve re ne. aph. Er aph. re b

lustrissime, de moi commis-

a h. y a s. h. te

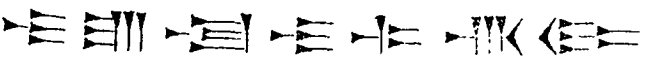
saire, du désordre, avec l'in-

b æ. aph. Er ne n y

famie des Arméniens

u. ve u re. ze d.

le pays l'appui



se s t. sche de h. he

aux rebelles devenant lu

t æ. aph. Te s u s. de ge.

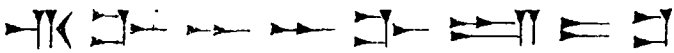
loi. Aux imputations du mensonge

ve te g. be re h.

l'infamie portant,

re ne. te r u b.

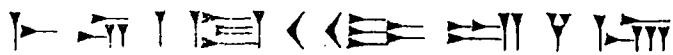
du spectacle de la rapidité



ne b n. ve be h. be d.

de la retraite la contemplation fut.

N° 16.



ve re. aph. E a. me se s. te

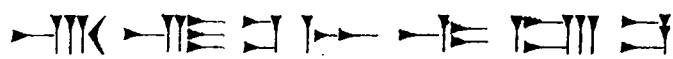
Ensuite, à Vumesès la

lih te. be d. aph. Er me

hâte fut. Des Armé-

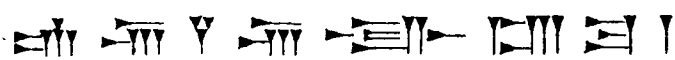
n y u. ve u re. re m.

niens au pays la terreur



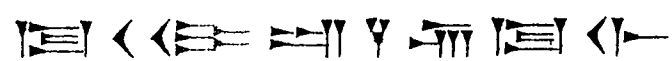
re b u. ve te g. a

(L') emportant, aux infâmes l'ins-



re sch. scho r r. b æ. aph.

tigation à la méchanceté opérant,

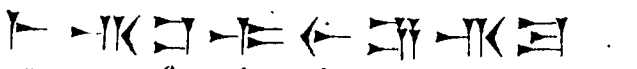


V a me se s. he me s

à Vumesès brisant,

ne sa f. se pe r d u

tranchant, je recommandai



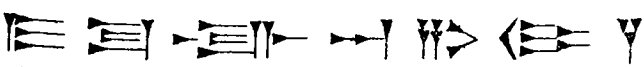
m. ye f te h. re s u.

l'organisation de la pacification

N° 17.

ve re. apih. De re t. se m. apih.

Ensuite, (à) Deret (de) nom,

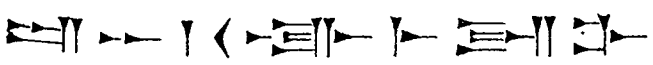


Es se re h. a k. se

en Assyrie, au chef je

pe r d u m. ye f te

recommandai la réorganisation.



h. ve. apih. U r me z. b

Et Urmez

u d. pe te n. s u ve

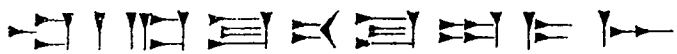
fut compagnon; protégeant

u u. aph. U r me ze s.

Urmezès,

aph. Te s u s. de ge. be re

les populations le mensonge portant,



h aph. Te s u s. de ge. ve

les populations (pour leur) mensonge

te ge h. re m. ve u re.

infâmes, la terreur du pays

re be h. dV. u u me h. me

contemplant, le 15e jour du

h. sche m s u. aph. A s p

mois solaire d'Aspen-

u ne h. be he d.

darmex, il terrassa

se s l. se pe r de

les rebelles. Je recommandai

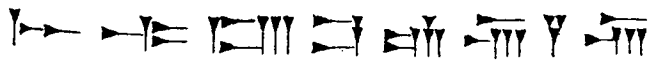
u m. ye f te h.

la réorganisation.

N° 18.

he h. se r. II. te hh u m.

Puis, une fois 2; (parmi les) engeances.

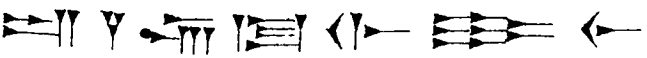


ve tè g. a re sch. sche r

infâmes l'instigation à la mé-

r. b œ. aph. V u me

chanceté opérant, à Vumesès



se s. he me s. ne se

brisant, tranchant,

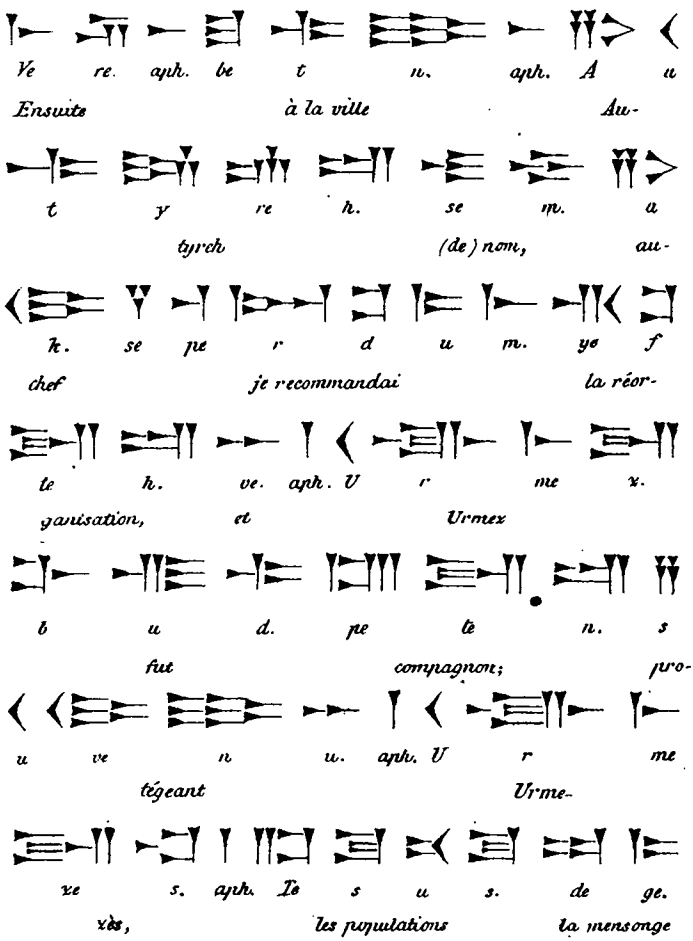
f. se pe r d u m. ye f

je recommandai la réor-

te h. re s u.

ganisation de la pacification.

N° 19.

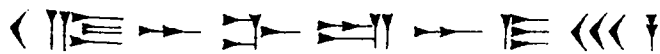

Ve re. aph. be t n. aph. A u
Ensuite à la ville Au-
t y re h. se m. a
tyrch (de) nom, au-
k. se pe r d u m. ye f
chef je recommandai la réor-
te h. ve. aph. U r me x.
ganisation, et Urmex
b u d. pe te n. s
fut compagnon; pro-
u ve n u. aph. U r me
tégeant Urme-
xe s. aph. Te s u s. de ge.
xès, les populations la mensonge

be re h. ayh. Te s u s. de

pensant, les populations (pour leur)

ge. ve te g. re m. ve

mensonge infâmes, la terreur du



u re. ve be h. me h. schs m

pays contemplant, au mois solaire

s u. ayh. Schr h r ve r

de Schehryver,

u. ne f re d. te fe.

il déshonora violemment

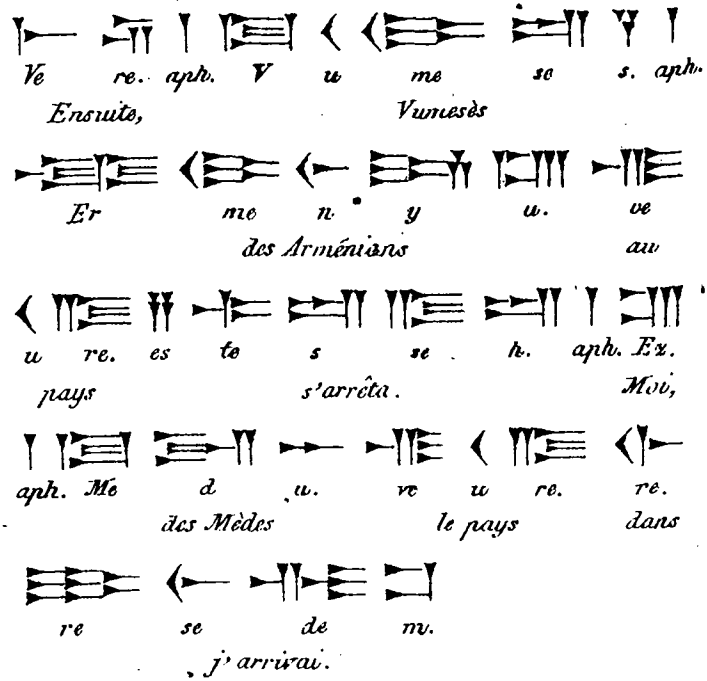
se s t. se pe r d u

les rebelles. Je recommandai

m. ye f te h.

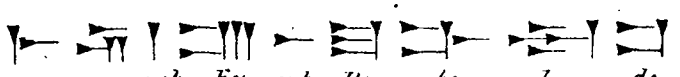
la réorganisation.

N° 20.


Vé re. aph. V u me se s. aph.
Ensuite, Vumesès
Er me n y u. ve
des Arméniens au
u re. es te s se h. aph. Ex.
pays s'arrêta. Moi,
aph. Mé d u. re u re. re.
des Mèdes le pays dans
re se de nv.
j' arrivai.

N° 21.

Formule: Hek Deryus ke nereh:
Puis Darius roi dit:



v. re se de m. le. aph.

tement j'arrivai. Dans

Me d u. ve u re. fè s

des Mèdes le pays la dépra-

y d. be d. aph. Me d u.

vation fut. des Mèdes

ve u re. ne f re de

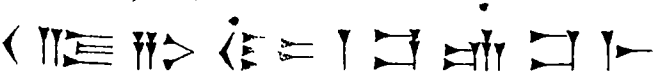
le pays je maudis.

m. aph. ge h. aph. S a v a

Au lieu Savah

h. se m. Me d u. ve

(de) nom, des Mèdes au

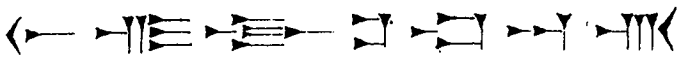


u re. a k. aph. A r u u

pays, le chef Arudes

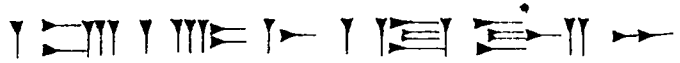
de s. y a s. re. ne

le désor... dans da-



s b. ke de. ne he h.

blissant la règle, dit:



aph. Ez. aph. ke ve. aph. Me d u.

Moi, le roi des Mèdes

he. ye f te. ma h. se

établi je suis. Je

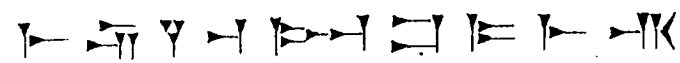
pe r d u m. ye f te.

recommandai l'organisation

ve r æ.

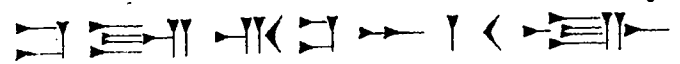
de l'ordre légal.

N° 22.



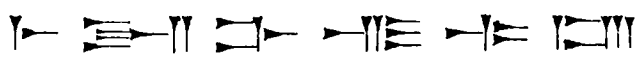
ve re. se pe r d u m. ye

Ensuite, je recommandai l'or-



f te. y d. ve: aph. U r

ganisation du secours, et Ur-

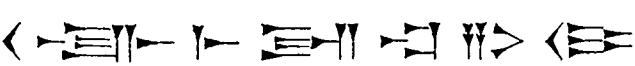


me *z.* *b* *u* *d.* *pe*

mez *fut* *com-*

te *n.* *sch.* *w* *k* *y* - *u.* *aph.*

compagnon, *protégeant*



U *r* *me* *xe* *s.* *a* *k.*

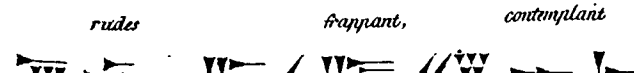
Urmezès, *le chef*

aph. *Te* *s* *u* *s.* *de* *ge.* *aph.* *A* *r*

les populations *menteuses* *d'A-*

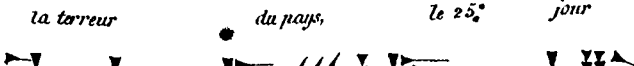
u *u* *de* *s.* *re* *be.* *ve* *be.*

rudes *frappant,* *contemplant*



re *me.* *ve* *u* *re.* *XXV.* *u* *u*

la terreur *du pays,* *le 25e* *jour*



me *h.* *me* *h.* *sche* *m* *s* *u.* *aph.* *A*

du mois *solaire* *d'A-*

b *a* *n* *ne* *h.* *be* *he* *d.*

ban, *il terrassa*

se s t. se pe r d u m.

les rebelles. Je recommandai

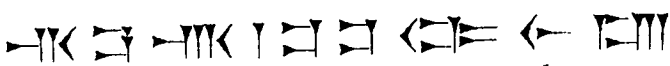
ye f to. se nv.

l'organisation de l'accommodement.

№ 23.

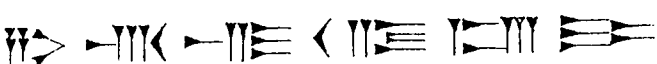
Ve re. aph. A r u u de s.

Ensuite, Arudes



y a s. aph. de u le h u.

le trouble du gouvernement



a n. ve u re. be s

au sujet du pays étendant,

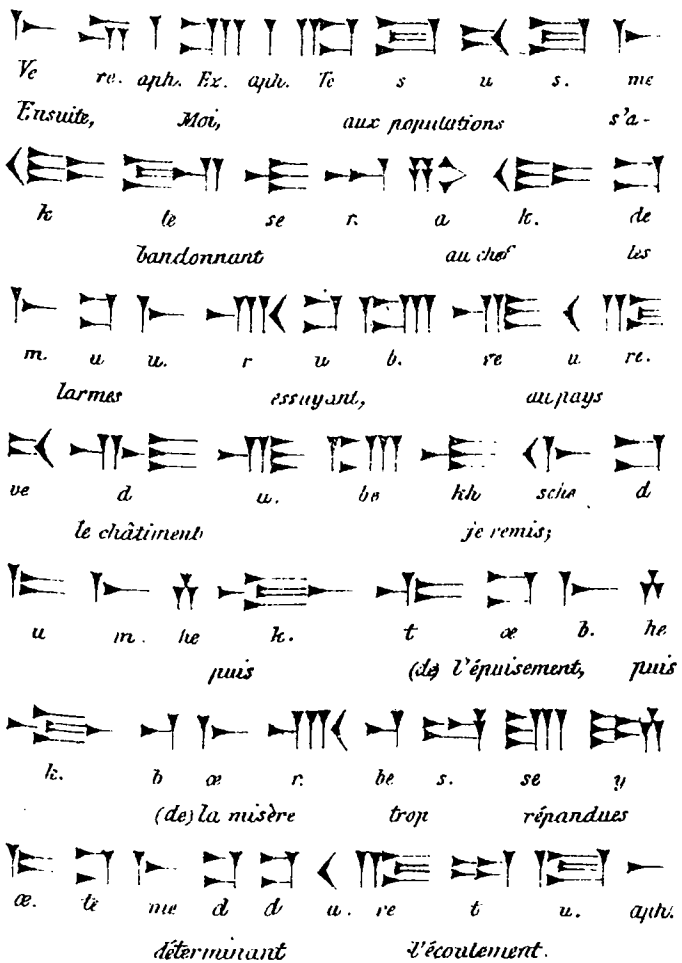
t. me le se. bu d. aph. Re

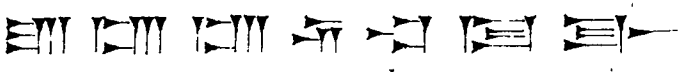
s'éloignant fut à

ve n de k.

Revendek.

N° 24.


Ve re. aph. Ex. aph. Te s u s. me
Ensuite, Moi, aux populations s'a-
k le se r. a k. de
bandonnant au chef les
m. u u. r w b. re u re.
larmes essuyant, au pays
ve d w. be khv scha d
le châtiment je remis;
u m. he k. t æ b. he
puis (de) l'épuisement, puis
k. b æ r. be s. se y
(de) la misère trop répandues
æ. te me d d w. re t u. aph.
déterminant l'écoulement.

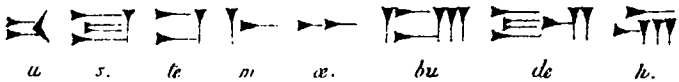


ze f fe r. he. . ge r

les vainqueurs empor-

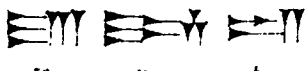
f ti de me n u. aph. Te s

tèrent le fumier, des popu-



u s. te n æ. bu de h.

lations la concupiscence étant



se y h.

s'écoulant.

N° 25.

He h. ve re. aph. Ek be

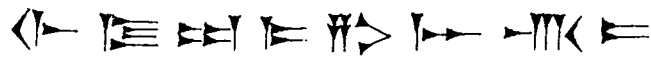
Puis ensuite, d'Ecba -

te n. g a re h. sch u

tane près il

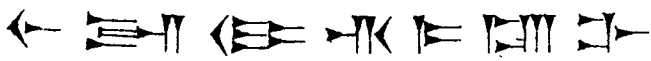
d. he h. re m z. se

alla; puis, intimant aux



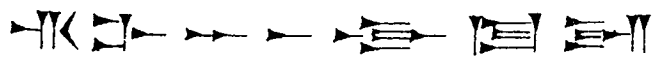
ne r. de g. à ve r. me

malveillants, de mensonge artisans, des



n te v y. be. be v

stations pour résidence



y. b u. aph. Ek be te

dans d'Ecbatane

n. aph. v u u re h. ke

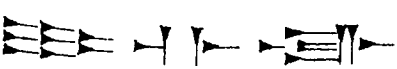
le pays, il

t u d. aph. de s t u r. se

gouverna (en) chef do-

r ve r u. te ke be

minateur, imposant



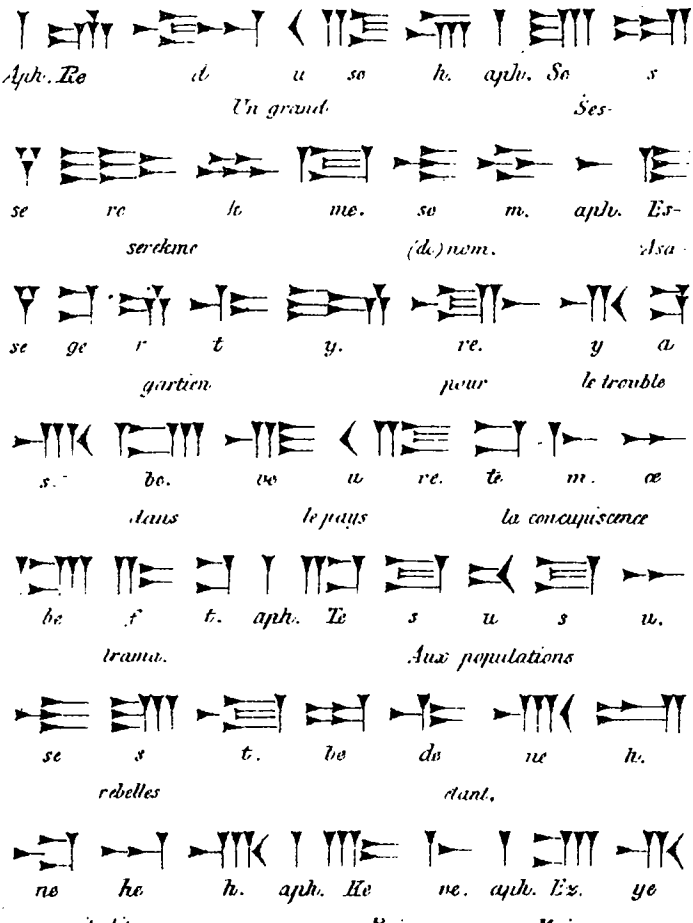
r b u r

aux méchants.

N° 26

Formule: Hek Dargus he nebeh.

Puis Darius roi dit:



Aph. Re d u so h. aph. So s

Un grand Ses-

se re k me. se m. aph. Es-

serekne (de) nom. Asa

se ge r t y. re. y a

garden pour le trouble

s. be. we u re. te m. æ

dans le pays la concupiscence

he f t. aph. Ze s u s u.

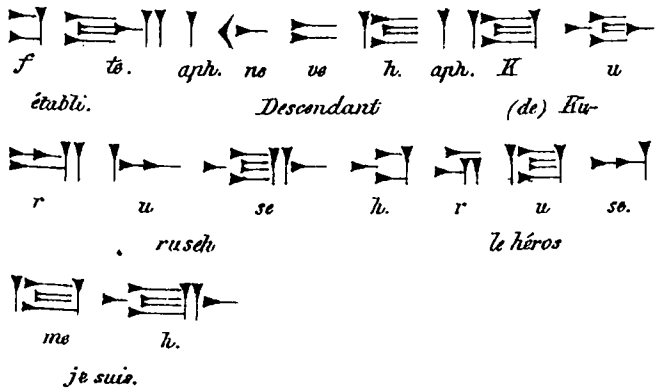
trama. Aux populations

se s t. he de ne h.

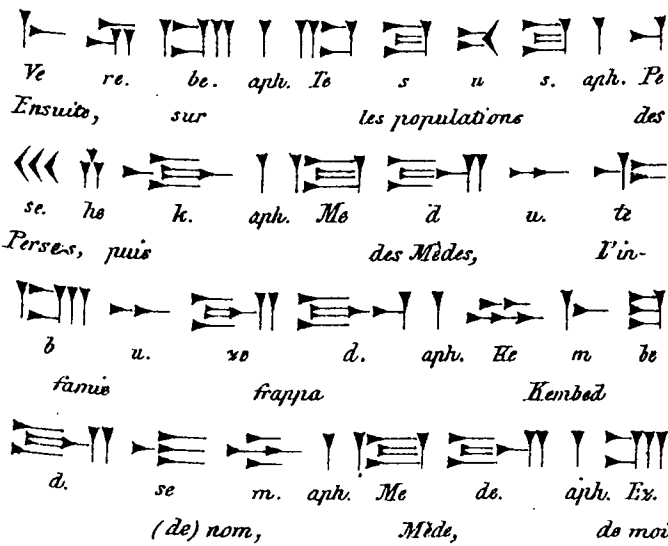
rebelles dant.

ne he h. aph. He ne. aph. Ez. ye

il dit: Roi, Moi,


f te. aph. ne ve h. aph. K u
établi. Descendant (de) Hu-
r u se h. r u se.
ruseh le héros
me h.
je suis.

N° 27.


Ve re. be. aph. Te s u s. aph. Pe
Ensuite, sur les populations des
se. he k. aph. Me d u. te
Perses, puis des Mèdes, l'in-
b u. ve d. aph. Ke m be
famie frappa Kembed
d. se m. aph. Me de. aph. Ex.
(de) nom, Mède, de moi,

(Kembed). Urmezes protecting him, the mendacious populations, the populations infamous by their falsehood, considering the terror of the country, imposing the rule (and) Sesserekme having fled, I granted the remission of the chastisement. Then removing the cause of the misery so much spread, the conquerors stopped the source of corruption, the wrongs of the populations disappearing. After the chief came in the neighbourhood of the place called Arbel.

No. 29.

Then, King Darius, said: The country of the Medes found contentment.

No. 30.

Then, King Darius, said: The Parthians, then the Hyrkanians having vociferated falsehood in (their) country, vied with Arudes. Keschtesb, my father, heard the Parthians vociferating the wickedness of disorder to divide the populations.

No. 31.

Then, after, Keschtesb having hastened the attack of the populations—authors of falsehood, in the place named Usheurteh, in Parthia, I recommended the destruction of the infamous. And Urmez was with (Keschtesb); Urmezes protecting him, the populations infamous by their falsehood, contemplating the terror of the country, the twenty second day of the solar month of Mihr, Keschtesb crushed the rebels. I recommended the restoration of order.

No. 32.

Then King Darius, said: After, with the aid of the populations of the Persians arriving, coming, Keschtesb inflicted the chastisement on the country, Keschtesh refraining the populations from oppressing the country.

No. 33.

After Keschtesb, restraining the populations, having hastened the at-

L. 63.

..... to the populations he announced the remission of the chastisement. After that, he took his way slowly towards the city of Arbet to stay there, and the rascals.....

L. 64.

..... Urudes ..... Esteseb, to the falsehood in the country of the Parthians, applying with vigour ....

L. 65.

..... Harmuz granting his affection, Hormuz, lo! granting his protection, Esteseb bringing condemnation, crushed the corruption the twenty second day of the month....

L. 66.

..... after, lo! my population calling Esteseb, Esteseb, assembled the population .....

L. 67.

..... he organized the restoration of peace. Overran all the country..

tack in the place named Utemendu, in Parthia, I recommended to the chief the restoration of order. And Urmez was with him, Urmezes protecting him, the populations infamous by their falsehood, considering the terror of the country, the first day of the solar month of Bahman, he crushed the rebels. I recommended the restoration of order.

No. 34.

Then, King Darius, said: After he restored order in the province. The Parthians found contentment.

No 35.

Then, King Darius, said: In the province called Margiana, a prince called Ared, a Margian, vociferating falsehood in the country, causing confusion, aroused the question (in reference) to the King.

No. 36.

Then, after one Teters, by name, most illustrious, commanding in Bactriana, my commissary having charge to organize the attack of the confusion of the country, proclaimed the chastisement of the furious. The populations infamous by their falsehood, contemplating the spectacle of the rapidity of their own flight, he began to move.

No. 37.

After, Teters, having hastened the attack of the populations, I recommended him to act against the Margians, and Urmez was with him. Urmezes protecting him, the mendacious populations, the populations infamous by their falsehood, considering the terror of the country, the twenty-third day of the solar month of Azer, he crushed the rebels. I recommended the restoration of order.

..... repelling the rascals, that repression.....

L. 63.

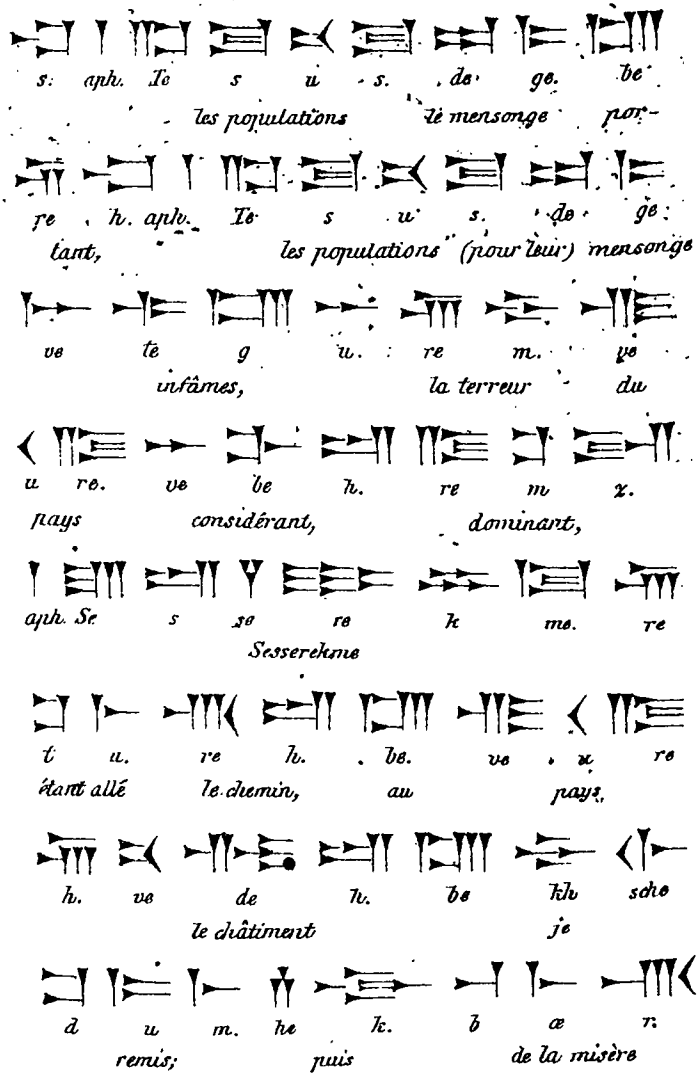
Darius, King, protector, said: The country named Merv.....the king named Ured.....

L. 69.

..... after Teters having anathematized and destroyed the population that he might organise strongly the pacification of the country of the Mervians.....

L. 70.

..... through all the country.. .... repressing the rascals, that repression.....

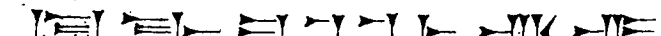

s. aph. Te s u s. de ge. be
les populations de mensonge par-
re h. aph. Te s u s. de ge.
tant, les populations (pour leur) mensonge
ve te g u. re m. ye
infâmes, la terreur du
u re. ve be h. re m x.
pays considérant, dominant,
aph. Se s se re k me. re
Sesserekme
t u. re h. be. ve x re
étant allé le chemin, au pays,
h. ve de h. be kh sche
le châtiment je
d u m. he k. b æ r.
remis; puis de la misère

bc s. se æ. tu me d d u. re

trop répandue déterminant l'é-

t. u. aṗh. ze f fe r. he.

coulement, les vainqueurs



ge re f t. de me n u.

emportèrent le fumier,

aṗh. Te s u s. te me h u.

des populations la concupiscence

be de h. se y h. ve

étant s'écoulant. En-

re. aṗh. Er be l. se m.

suite, d'Erbel (de) nom

a k. he. g a re b.

le chef dans le voisinage

sch. u d.

alla.

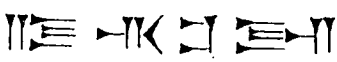
N° 29.

Formule : Hek Deryus ke neh:

Puis Darius roi dit:

Se fe. aph. Me d u. ve u

Contentement des Mèdes le pays



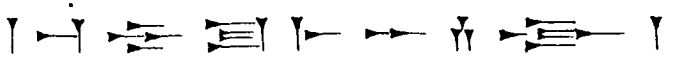
re. ye f t.

trouva.

N° 30.

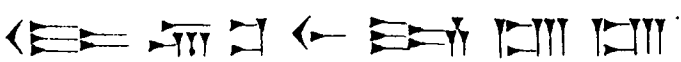
Formule: Hek Deryus He neheh:

Puis Darius roi dit:



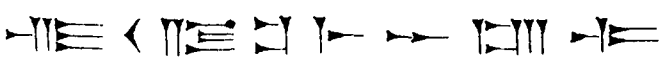
Aph. Pe r th u u. he k. aph.

les Parthes, puis



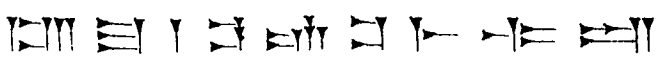
Ve r ke n y u. be.

les Hyrkaniens dans



ve u re. de ge. u b x

le pays, le mensonge vociférant,

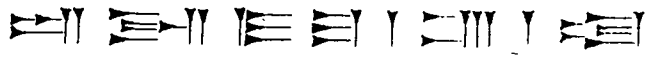


u. be. aph. A r u u de s

avec Arudes

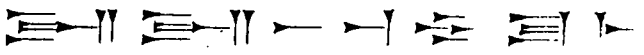
se te h y h. aph. Ke

rivalisèrent Ke-



sch te s b. aph. Ex. aph. Et

schtesb, (de moi) le



te s. aph. Pe r th u.

père, les Parthes

sche r r. y a s. aph. Te

la méchanceté du désordre, les

s u s. he be r. d u khe

populations pour diviser; entre-

he h. u b z u.

dit vociférant.

N° 31

Ile k. ve re. aph. Ke sch te

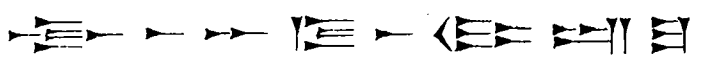
Puis, ensuite, Keschtesb.

s b. aph. Ie s u s. de ge.

des populations le mensonge

ze ve r se te u. d

brgeant, l' attaque hâ-



u. aph. Ge h. aph. U s he

tant, au lieu Us-

u r te h. se m. aph. Pe r

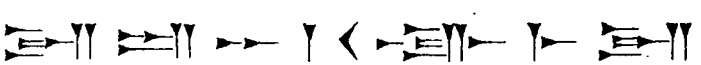
brürteh (de) nom, des

th u. a. te. se pe r d

Parthes au chef je recommun

u m. ve te g te m

dai des infâmes la des-



se h. ve. aph. U r me z

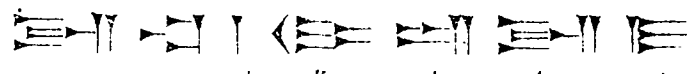
truction. Et Urmez

h u d. pe te n. s

fut compagnon; pro-

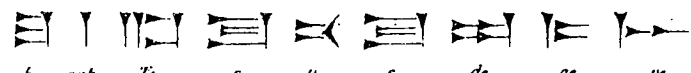
u. lc y u. aph. U r me

ligeant Urme-



ze s. aph. Ke sch te s

zès. Keschtesb,



b. aph. Te s u s. de ge. ve

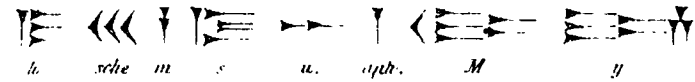
les populations (pour leur) mensonge in-

te g. ve be h. re nu.

fûnes contemplant la terreur

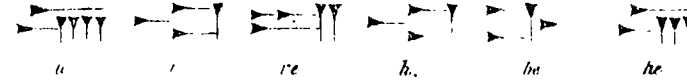
vo u re. XVII. n u me h. me

du pays, le 22e jour du



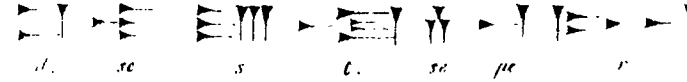
h sche m s u. aph. M y

mois solaire de



u r re h. he he

Mihr: il terrassa



d. se s t. se pe r

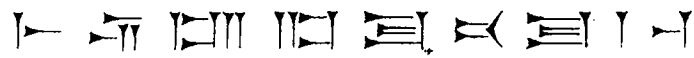
les rebelles le recom

d u m. ye f le h

maindai la révrganisation.

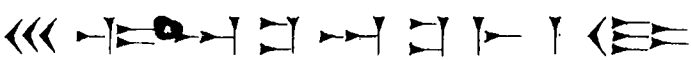
N° 32.

Formule: Uek Derjus ke neheh:
Puis Darius roi dit:



Ve re. be. Te s u s. aph. Pe

Ensuite avec les populations des



se. te r u. se t u. aph. Ke

Perses arrivant, venant, Ke-

sch te s b. ve u re. ve

schtesb au pays le

d y. te f t. aph. Te s u

chatiment infligea, les populations

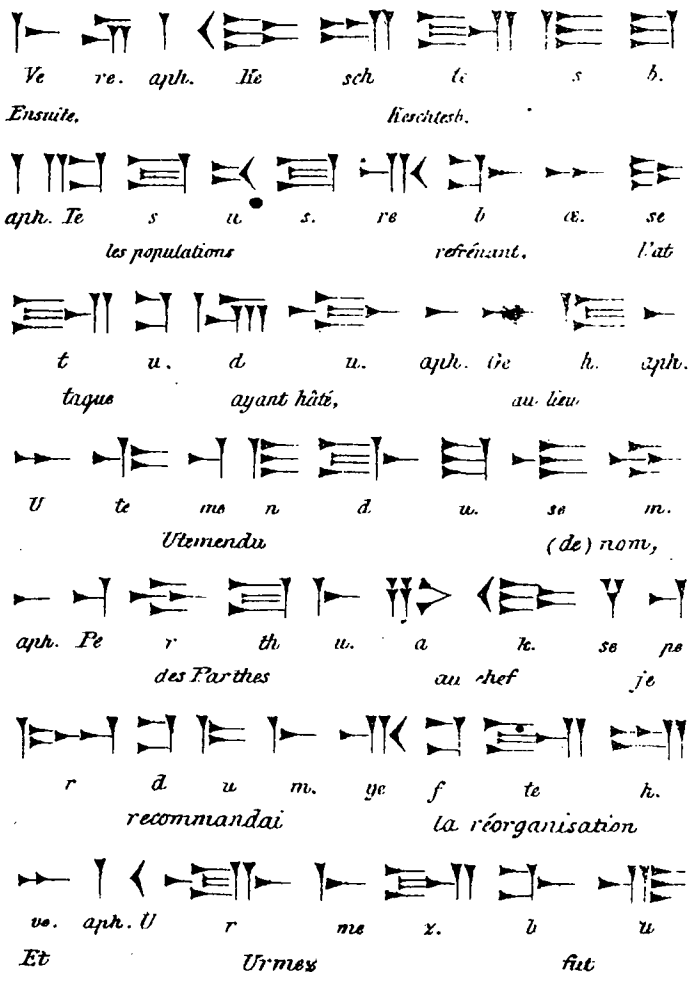
s. re b ve. aph. Ke sch te s

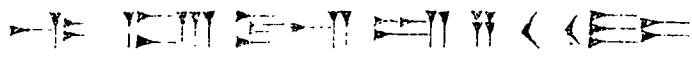
retirant Keschtesb

b. ve u re. he me s u.

du pays de l'oppression.

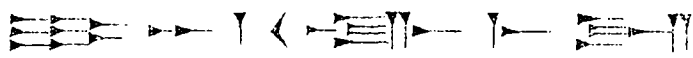
N° 33.


Ve re. aph. Ke sch te s h.
Ensuite, Heschtesh.
aph. Te s u s. re h æ. se
les populations refrénant, l'at
t u. d u. aph. ie h. aph.
taque ayant hâté, au lieu
U te me n d u. se m.
Utemendu (de) nom,
aph. Pe r th u. a k. se pe
des Parthes au chef je
r d u m. ye f te h.
recommandai la réorganisation
ve. aph. U r me x. b u
Et Urmex fut



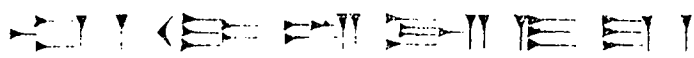
d. ge l. n. sch. n. h.

campagnon; proté-



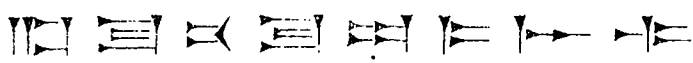
y a. aph. U r me ze

geant . Urmezds,



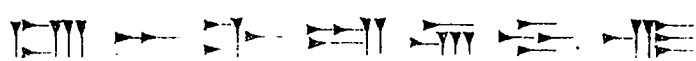
s. aph. ïr sch te s h. aph.

Keschtesb



Te s u s. de ge. ve te

les populations (pour leur) mensonge infâmes



g. ve be h. re m. ve

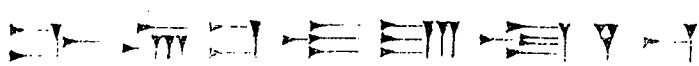
considérant la terreur du

u re. r. u u me h. me h. sch

pays, le 1er jour du mois so

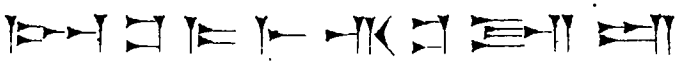
m s u. aph. Be h me u r.

laire de Bahman,



be he d. se s t. se pe

il terrassa les rebelles. Ils



r d u mv. ye f . t h.

recommandai la réorganisation.

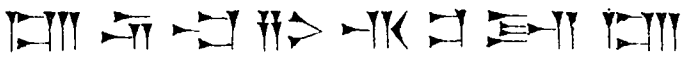
N° 34.

Formule : Hek Deryus ke neheh :

Puis Darius roi dit :

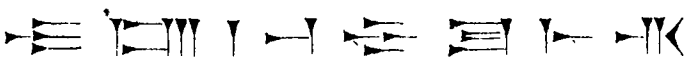
Ve re. aph. de h y se h.

Ensuite la province



pe r s a. ye f t. be.

la pureté il organisa dans.



se fe. aph. Pe r . th u. ye

Le contentement les Parthes trou-

f t.

vèrent.

N° 35.

Formule : Hek Deryus ke neheh :

Puis Darius roi dit :

aph. De h y se h. aph. M u

De la province Mar

r je. se m. be. ve u

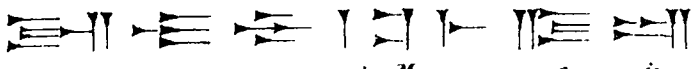
griane (de) nom dans le pays

re. de ge. u b x u u

le mensonge vociférant,

aph. Re d u se h. aph. A re

un Grand Ared



d. se m. aph. M u r je.

(de) nom, Mervien,

ne xo. y a s. aph. Ke ve.

excitant le trouble, du roi

je r s. ye f te h.

la question organisa.

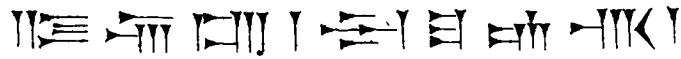
N° 36.

He te. ve re. aph. Ex. aph. Te te

Puis, ensuite, de moi, Teters

r s. se m. aph. Pe r ve

(de)nom, Illustris-



re n u. aph. Re b a h. aph.

sime, le commissaire,

S pe h b u n. be. aph. Be

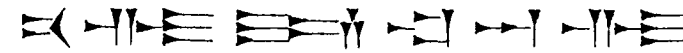
généralissime dans la

h se s. y te n. re

Badriane, considérant (organisant) la

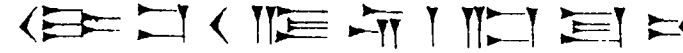
m a. y a s. ve u re.

lutte au trouble du pays,



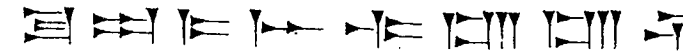
ve d y h. se t

le châtiment il proclama



u d. ve re h. aph. Te s u

(pour) les forcenés Les popula-

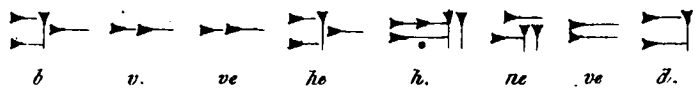


s. de ge. ve te g. be re.

tions du mensonge l'infâmie portant

re ne. te r u b. ne

le spectacle de la rapidité de la



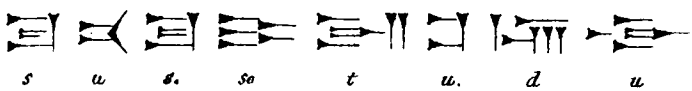
b v. ve he h. ne ve d.

fuite contemplant, il se mit en mouvement.

N° 37

Ve re. aph. I u r s. aph. Te

Ensuite, Tetes des

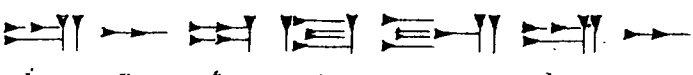


s u s. se t u. d u

populations l'attaque ayant hâté,

se pe r d a m. aph. M u r

je recommandai (envers) les Mer-



j u. t a xe h. ve

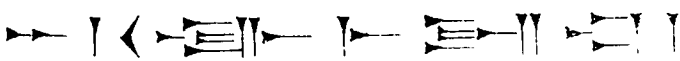
viens l'action. Et

aph. U r me x. b u d

Urmez fut

pe te n. sch u k y

compagnon ; protégeant

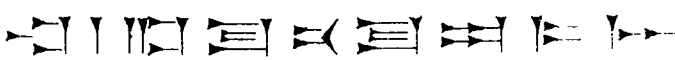


u. aph. U r me xe s. aph.

Urmexès,

le s u s. de ge. be re

les populations le mensonge portant,

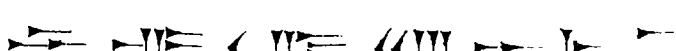


h. aph. le s u s. de ge. ve

les populations (pour leur) mensonge in

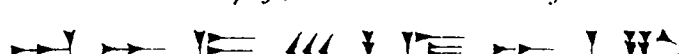
te ge h. ve be h. re

âmes, considérant la



m. ve u re. XIII. u u me

terreur du pays, le 23e jour

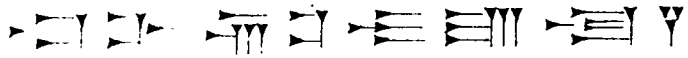


h. me h. sche m s u. aph. A

du mois solaire d'A-

xe r y d y . ne

xer;



h. be he d. se s t. se

il terrassa les rebelles. Je

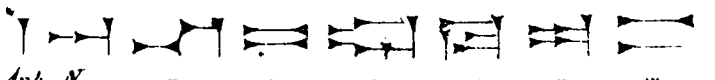
pe r d u m. ye f te

recommandai la réorganisa-

h.

tion.

INSCRIPTION DE BORSIPPA.



Aph. N *n* *ne* *ni* *in* *in* *in*

Nemrusus,

re *s* *u* *s* *u* *s.* *ke.*

roi

Be *be* *l* *l* *l.* *re* *se.* *a*

de Babel, *inébranlable*

k. *re* *y* *æ.* *ye* *d* *u.*

chef, *l'abondance* *possédant,*

m *a* *te* *ne* *s* *s* *u*

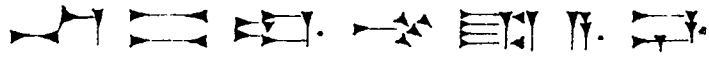
(de la) splendeur *celui qui s'empare graduelle-*

x. *re* *se* *d* *d* *u* *m.* *t*

ment, *saisissant* *l'é-*

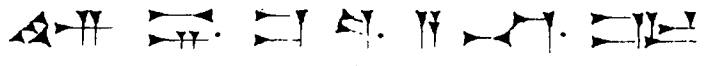
y r. ne se h. se

élévation, ordonnateur des



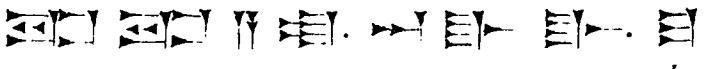
n n u. he x a. ne

institutions, celui qui (est) ex



he k. me te. a n. ne

cellent, celui qui frappe sur la



m m a t. se r r. he

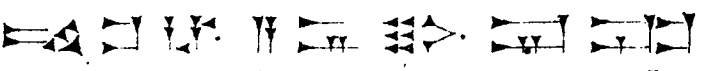
monnaie, le mystère de

d a. khe s r a n. le

la loi, la fraude

te b b y b. ts a

ruinant, les

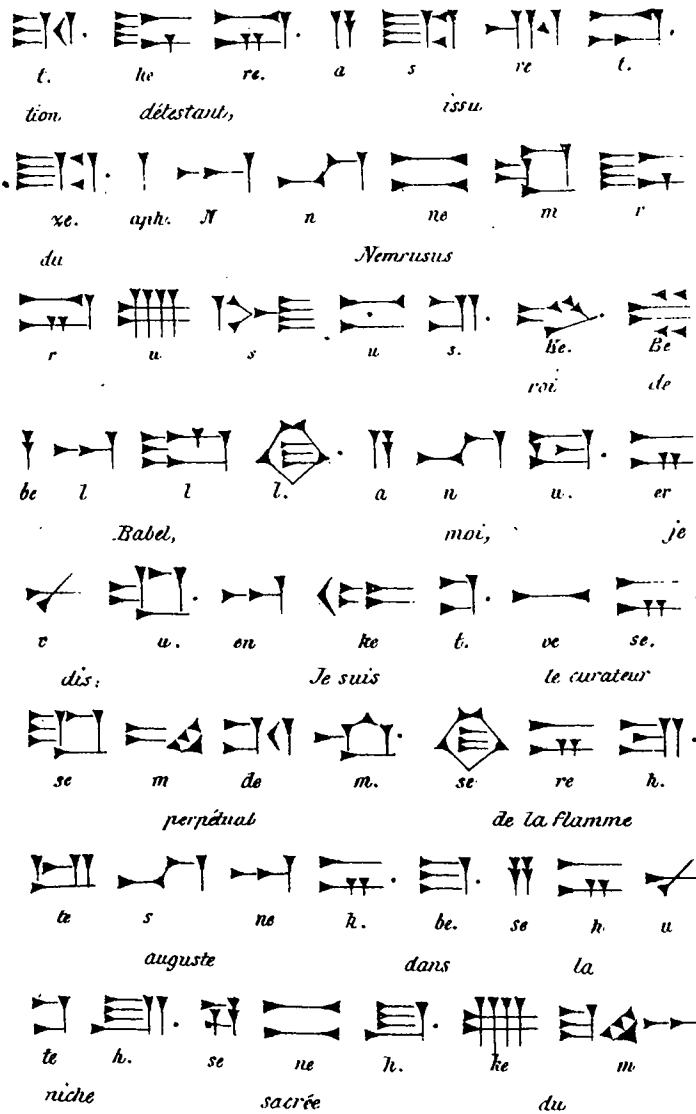


h u l. he se r se r

turbulents contenant, le

re t. ne xe. re sch ve

tumulte repoussant, la corrup-


t. ke re. a s re t.
tion. détestant, issu.
xe. aph. N n ne m r
du Nemrusus
r u s u s. ke. Be
roi de
be l l l. a n u. er
Babel, moi, je
v u. en ke t. ve se.
dis: Je suis le curateur
se m de m. se re h.
perpétuat de la flamme
te s ne k. be. se h u
auguste dans la
te h. se ne h. ke m
niche sacrée du

y *ne* *h.* *he* *s* *n* *u.*

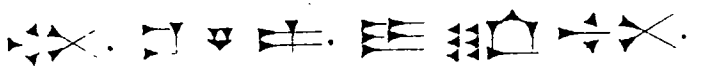
foyer *très-pur,*

he *r* *m.* *se* *r* *de* *t.*

de la protection *puissance,*

de *ge* *h.* *ne* *xe.* *re* *de*

le mensonge *repoussant,* *frappant*

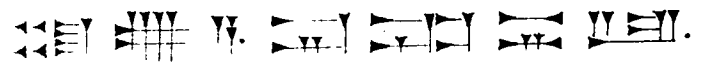


s. *ge* *se* *b.* *y* *d* *y.*

le châtiment, *le secours*

ke *s* *d* *u* *m.* *re*

déterminant, *em-*



d *a* *a.* *se* *r* *re* *t.*

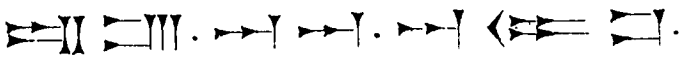
pêchant *le tumulte*

re *se.* *de* *ge* *h.* *ne*

résultant *du mensonge,* *repous-*

xe. *re* *d* *m.* *se* *b* *t.*

sant *la chose indigne,* *réglant*



a *se.* *en* *ne.* *en* *ke* *t.*

le remède; *en vérité,* *je suis*

se *ru* *a.* *be* *be* *r.* *re* *sch*

du ciel *la providence,* *in-*

d *y* *s.* *ve* *s* *a.* *ne* *ke*

tègre, *opulent,* *impo-*

d *te* *re* *d* *de* *h.* *be*

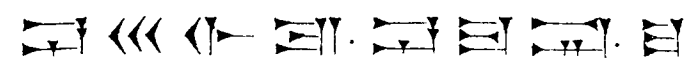
sant *la chute* *aux*

r *t* *u* *ne* *h.* *re* *s*

furieux. *Avène-*

u *d.* *ne.* *re* *y* *æ.* *ze.*

ment *notre* *a fait surgir* *ce*

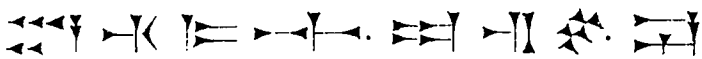


he *s* *ne* *h.* *sche* *re* *h.* *be.*

palais *excellent* *par*

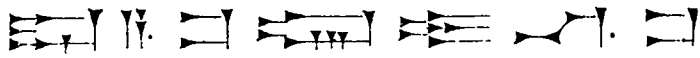
ey *s.* *ve* *se* *t.* *ve* *s* *u.* *he*

la force *du magnifique,* *de l'opulent,* *di*



sem *so* *me* *h.* *t* *a* *sdh.* *he*

fort, *compagnon* *du*

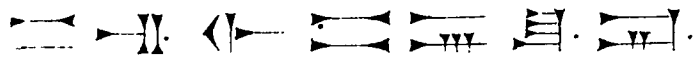


si *i:* *te* *sch* *y* *r.* *ke*

lion ravisseur, *proclamant* *la*

de. *ke* *a* *de* *m* *de*

loi *du Roi* *du*



ve *r.* *en* *re* *se* *s.* *ne.*

monde. *Nous nous sommes* *acquis*

xe. *ne* *sche.* *re* *v* *u* *se* *t.*

cet *agrandissement* *des jardins*

se *n* *te* *l.* *he* *se* *r.*

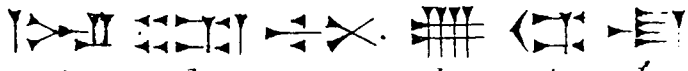
étendus *du palais*

fe *r* *d* *u* *s.* *be.* *ey*

de la demeure de plaisance *par* *la*

s. *a* *s.* *he* *s* *y.* *he*

force *héréditaire,* *l'empierrement* *de*



de d y. ke l

la déclivité des lits

a. ne sch. d a d. re m

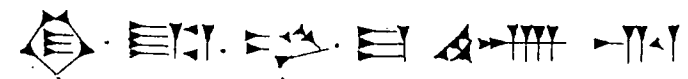
cherchant, aplanis-

u s. scho r. y. ne sche.

sant le pays, développant

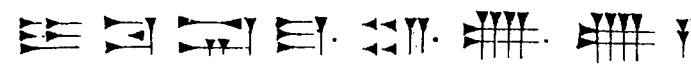
re v se t. se b re

(en) terrain cultivé, le sol sablonneux,



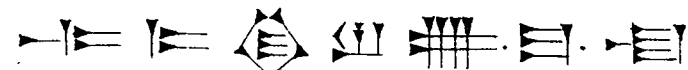
h. ze. ke. be v s.

que le roi précédent



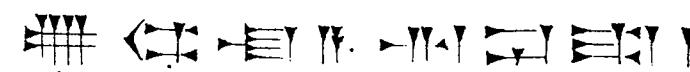
y s re me. ze. fe. me s

avait fouillé, lui, en (l')



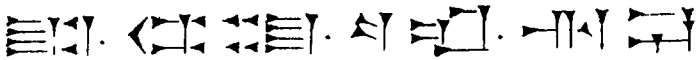
te fe s s u. be. ze

ouvrant, par ce



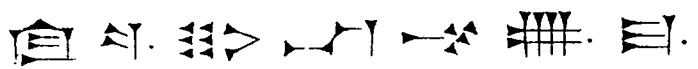
ke l t a. ne sch d a

lit cherchant



d. le tse. de ve. re s

à mouiller le désert d'une



u d. re s y g. be.

irrigation successive, abondante, par

ze. sche r sche r. se te

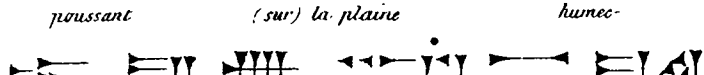
cette tranchée le

l u. he de. s a ke.

canal dirigeant, l'arrosement

ne ze. s a æ. me se

poussant (sur) la plaine humec-

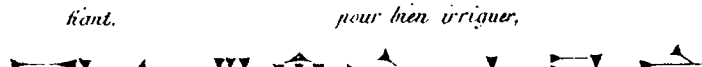


n n u. te n ke

tant, en le rami-

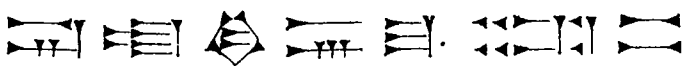
ts tse. a m æ a n.

fiant, pour bien irriguer,



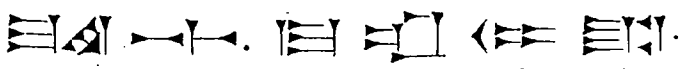
s u t u re l ke

les sillons de



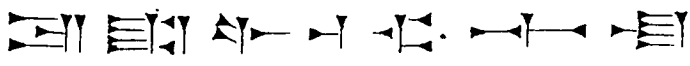
s t u n u. te r

poussière



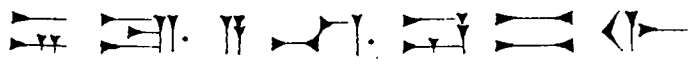
me se. ke f fe t.

épaisse, un réservoir



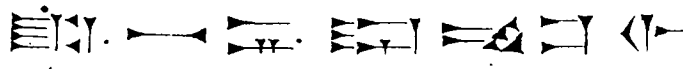
se t w ve t. ne t

bien fourni creu-



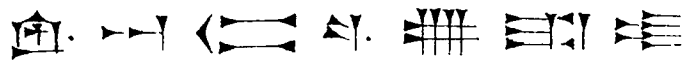
re k. a n. se n ne

sant en vue de la séche-



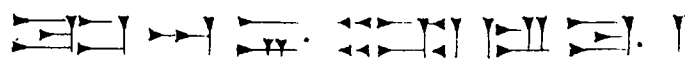
t. ve re. se k u ne

resse. Ensuite, de la résidence



t. en ke t. me t te

je suis aug-

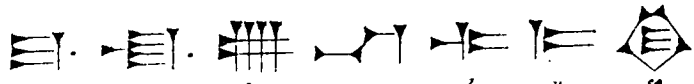


fe re h. ze ne h. a

mentée l'origine. Je

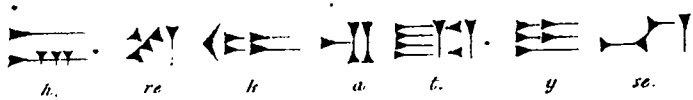
t re he t. ze. he re

créa cet in-



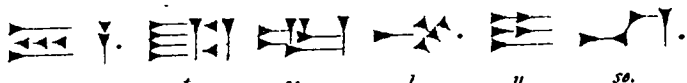
m.. ve. fe r d u se

térieur de ce lieu de plaisance;



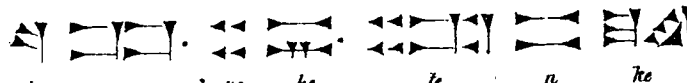
h. re h a t. y se.

je fondai, en commandant,



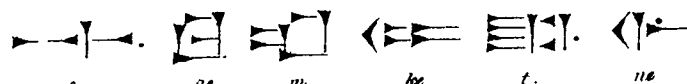
se m. te se l. y se.

le dessein de l'irrigation; en commandant,



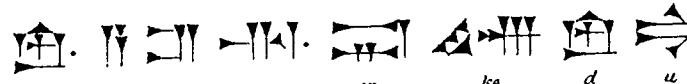
de ve. ve he. te n he

la désert rompu, retourné,



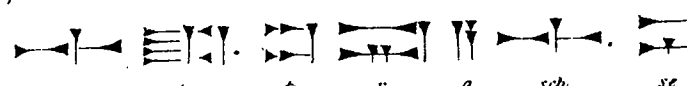
s. ge m he t. ne

j'arrosai, re-



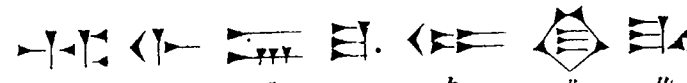
ze. e s ne. en ke d u

poussant la famine. j'ordonnai



re t. te r a sch. se

la taille des



dj he l u. ke r w

grandes pierres; je fondai

se t. me re t te b.

en V aryanisant,

s u r. se m y. y

une construction haute, en

se. s u re h. ke s

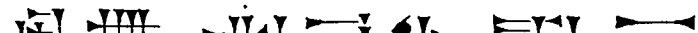
commandant la forme je

a re t. m a. a n.

contins l'eau. A l'egard de

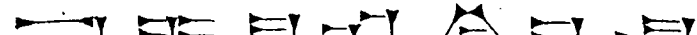
se n ne t. ne xe. le

l'arrangement pour repousser l'hu-



tse k. re s se t. se

midité, je creusai un

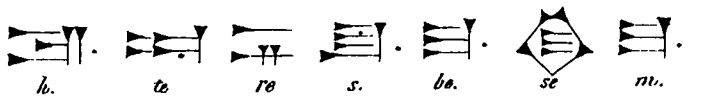


re. sche r m. se m. te

passage (à) un déversoir profond ab-

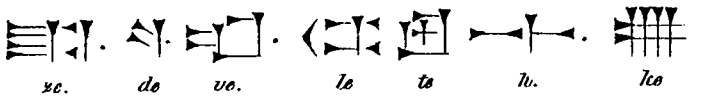
sch re b. xe. he r re

sorbant ou trop plein



h. te re s. be. se mu.

(dans) le sol stérile dans la profondeur

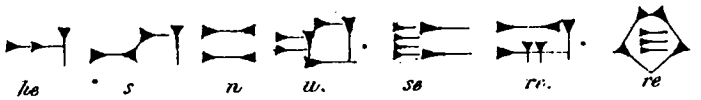


ze. de ve. le te h. ke

de ce désert altéré d'ar-

l t a. ne sch d a d.

rosement, cherchant

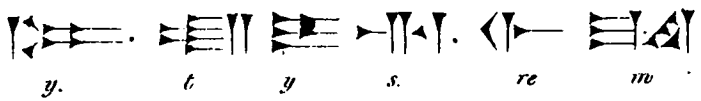


he s n w. se re. re

du palais le contentement, augu-

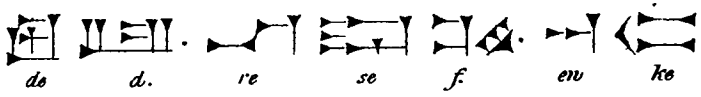
y æ. re s u s

mentant la solidité,



y. t y s. re m

le sable destructif

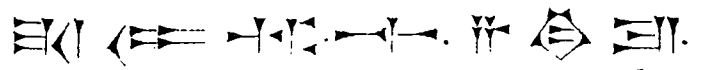


de d. re se f. en ke

consolidant. Je suis

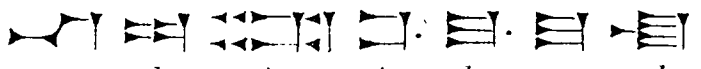
t. se ne æ t v a. a n

l'artisan de



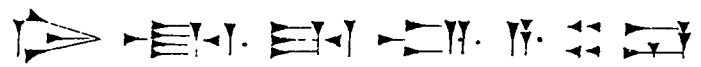
te *k* *ds* *r.* *a* *ve* *h.*

l'arrangement *de la réparation*



se *de* *de* *t.* *be.* *me* *de*

des digues *dans* *(leur)*

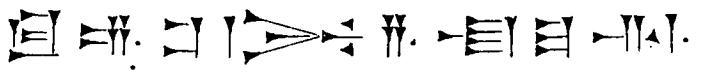


y *d.* *te* *h.* *se.* *me* *he*

longue *étendue.* *Ainsi,* *l'incon-*

n. *te* *k* *d* *a* *y.*

vénient *détestable*

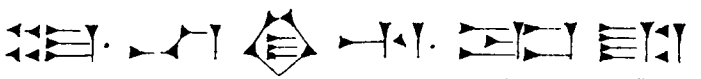


m *a.* *t* *y* *s.* *de* *be* *r.*

de l'eau *surabondante* *ayant cessé*

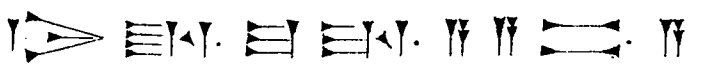
be *tse* *r.* *se* *k* *u* *ne*

absorbée, *j'habitai*



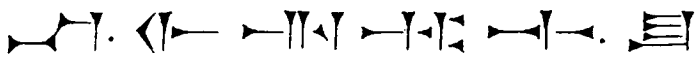
t. *he* *s* *n.* *ke* *d*

le palais *sec;*



y *d.* *me* *de.* *a* *œ* *ne.* *a*

l'eau stagnante *du pays* *sur*

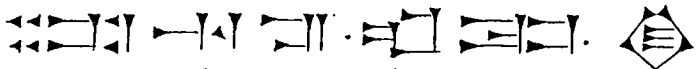


n. *se* *r* *de* *h.* *se*

le sol plat

f *s* *u* *f.* *y* *se.* *me*

répandant, *commandant* *la*

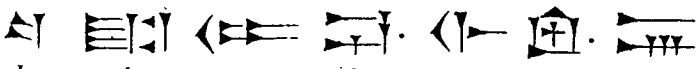


d *de* *h.* *he* *me.* *re*

production *du fourrage,* *aug-*

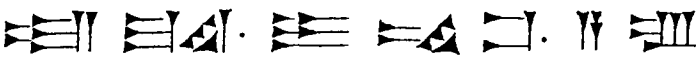
y *œ.* *y* *se* *r.* *be* *te*

mentant *la prospérité,* *châtiant*



k. *de* *ge* *h.* *ne* *xe.* *se*

le mensonge, *repoussant* *la*

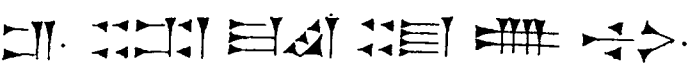


te *m.* *y* *k* *œ.* *a* *ne*

violence, *établissant* *la joie,*

k. *te* *g* *y.* *re* *d* *u*

les rebelles *frappant,*

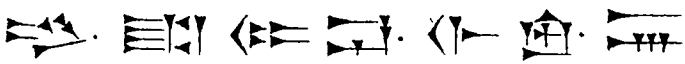


s. *te.* *k* *d* *œ* *y.*

les infâmes

be se re h. en ke t.

menaçant, je suis

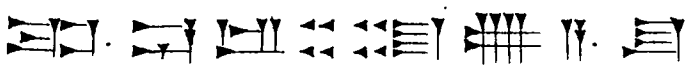


ke. de ge h. ne xe. se

le roi du mensonge repoussant la

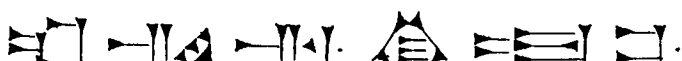
te m. a n. a t se

violence sur les serviteurs,



m. se n œ t v a. re

artisan de



m ke n. se l t.

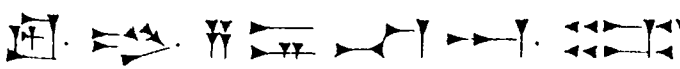
la splendeur, la puissance souveraine

te m œ n v a. aph. N

habile à manier

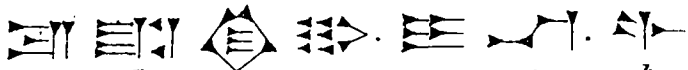
n ne m m r y.

Nemry,



xe. ke. he s ne h. te

ce roi, du palais, en



s *de* *ne* *n.* *y* *se.* *b*

prodamant, *ordonna* *vi-*

y *æ.*

naugurator.

CARACTÈRES COMMUNS À L'HUZVARESCH ET À L'ARABE.

SIGNES APHONES, D'ÉGALE VALEUR DESTINÉS À ÉVEILLER L'ATTENTION SUR UN MOT, ET, EN QUELQUE SORTE, CHANGEANT EN LETTRE CAPITALE LE CARACTÈRE QU'ILS PRÉCÈDENT.

I^re^ CLASSE.—GÉNÉRATEUR .

1re catégorie.

2e catégorie.

3e catégorie.

4e catégorie.

II^e^ CLASSE.—GÉNÉRATEUR .

III^e^ CLASSE.—GÉNÉRATEUR .

IV^e^ CLASSE.—GÉNÉRATEUR .

V^e^ CLASSE.—GÉNÉRATEUR .

CARACTÈRES HUZVARESCHS.

Ire CLASSE.—GÉNÉRATEUR .

1re catégorie.	2e catégorie.	3e catégorie.	4e catégorie.
, *a, v.*	, *n, r, y.*		
	, *r, n, h.*		
	, *l.*		

IIe CLASSE.—GÉNÉRATEUR .

, *k.*	, *s.*	, *d.*
, *k, kh, a, p.*	, *r.*	
	, *r, h.*	
	, *s, j, h, n, sch.*	
	, *r, l.*	
	, *r.*	
	, *n.*	
	, *s.*	
	, *s.*	
	, *r.*	

IIIe CLASSE.—GÉNÉRATEUR .

, *f.*	, *r, h, s, j.*	
, *h.*	, *s, r, h.*	
	, *h, s, sch.*	

IVe CLASSE.—GÉNÉRATEUR .

, *b, v, a.*	, *s, z.*	, *d.*
, *k.*	, *s, z.*	, *t, d.*
, *v.*	, *r, h, s, n.*	, *t.*
	, *z.*	

CARACTÈRES ARABES.

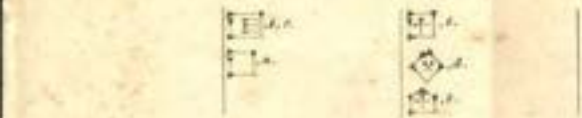
I^re^ CLASSE.—GÉNÉRATEUR ا.

II^e^ CLASSE.—GÉNÉRATEUR ب.

III^e^ CLASSE.—GÉNÉRATEUR ج.

IV^e^ CLASSE.—GÉNÉRATEUR د.

V^e^ CLASSE.—GÉNÉRATEUR ه.



ખીલારોકા હરપ્રેાનાં લેખો વાંચવાની રીત.

બનાવનાર

કાઉંટ એ. દી. ગોબીનીઓ,

તે ઇરાણની દરબારનાં ફ્રેંચ સરકારનાં એલચીનો વડો સેકરેટરી.

તરજુમો કરનાર

મનચેરજી કાવસજી શાપુરજી લાં॰

તે

"ગંજનામું, હેવાલે જંદઅવસતા, જમશેદી નએરોજ, પરશીનસ ચાલબરત, સર જમશેદજી બારોનેટ, પારસીઓનાં ધારાવીસે તકરાર, અને મુનતખબે શાહનામે" નામની કેતાબોનો બનાવનાર—

"મંનસુખ."

મુંબઈ ઈજુકેશન સોસાઈટી પ્રેસ.

માર્ચ સને ૧૮૬૫.

દીબાચો.

ઇરાંણ દેશનાં ગરીબ જરતોસતીઓની હાલત સુધારવાસારૂ હિંદિયા-પેલી મંડળીનાં માંગવા ઉપરથી તેઓને ખરચે કાંઊનટ ગોબીનોનાં ફ્રેંચ ભાશામાં લખેલાં "ખીલાશેકા હરફોનાં લેખો વાંચવાની રીત" એવે નાંમનાં પુસતકનાં અગતજોગ ભાગનો અંગરેજી ભાશામાં તરજુમો કરેઓછે, તથા ગુજરાતી ભાશામાં કેટલોએક ખોલાસો એજ પુસતકનાં પાછલા ભાગમાં દાખલ કરેઓછે. ફ્રેંચ ભાશાની માહીતગારી નહીં ધરાવેઆને લીધે એક હમારા ઘણાજ ભલા અને કાબેલ મીતરની મદતથી એ કાંમ બજાવેઆમાં આવીઊં છે, અને તેનું નાંમ વાજબીની રહે અતરે હમારે જાહેર કરવું જોઇતું હતું, પણ બીજા ધરમને લગતાં કેટલાંએક જાહેર કાંમો સાથે તેનો સંબંધ હોએઆને લીધે એ લાએકીવાલા ગરસથે પોતાનું નાંમ જાહેર કરવાને અડચણ ભરેલું સમજી હમોને મના કરેઆછે. એ કીંમતી મદતનેસારૂ એ ગરસથનો મોટો ઉપકાર થએલો માંનીએછે. એ ગરસથનાં પતરની નકલ અતરે દાખલ કરવાને હમોએ વાજબી ધારીઉં છે.

Bombay, 4th February 1865.

To

MUNCHERJEE CAWUSJEE SAPOORJEE, Esq.

MY DEAR SIR,

I am very happy to hear that the book to which you have devoted so much care, is now finished, and ready to appear before the public. I wish all possible success to your literary and scientific

undertaking. But as you have expressed to me your intention of having my name mentioned in the Preface, on account of the little assistance which I had the pleasure to lend you in translating the original French, I most earnestly request you not to do so. I know it is kindness on your part; but believe me, you will do me a favour by not mentioning my name, nor any particular which may have reference to me personally.

Believe me,
Dear Sir,
Yours very faithfully,

એ પુસ્તકમાં કંઈપણ રીતની ખામી કિંવા ભુલ નજર આવે તો વાંચનારે મહેરબાનીની રાહે દરગુજર કરવી. ખીલારોકા હરફોનાં લેખો અસલ પરમાણેજ આ પુસતકમાં મોટી મેહેનતથી દાખલ કરેલાછે, અને તેઓનો અંગરેજી ભાશામાં તરજુમો નંબર મુજબ ગોઠવેલામાં આવેલો છે.

હમારા જરતોશતી ભાઈઓને તેમજ જંદ અને પેહેલવી તથા કદીમ જમાનાનાં ખીલારોકા હરફોની ભાશાઓનો અભેઆરા કરનારાઓને કદાચ એ પુસતક બેઆંનથી વાંચેલાથી કેટલીએક રીતનો ખોલાસો હાંસલ થસે એટલુંજ નહીં પણ ઉપીઓગી હરસે એવી ઉમેદ છે.

મનચેરજી કાવસજી શાપુરજી લં।૦

મુંબઈ, તા૦ ૧ માર્ચ ૧૮૬૫.

કદીમ જમાનાની જંદ તથા બીજી ભાશાઓવીશે "કાઉનટ ગોબીનો" નામના એક ફ્રેંચ ગરંથકારે આ પુસતકના આગલા ભાગમાં જણાવેલા વીચારોનો સાર, ઈતીઆદી.

૧. પરથમમાં કાઉનટ "ગોબીનીઉ" કેહેચ કે બીલારોકા લેબ્બોનાં એલમ વીશે થોડો એક બોલાસો આબ્બે ચોપાંણીઆમધે હાલ કરવાની માહરી મતલબ છે, પણ હું જે શી ઈરાન દેશનાં પુરાતન જમાનાના લોકો સંબંધી એક મોટી તવારીબ્બનું પુસતક છપાવનાર છઉં તે મધે એ બાબે પુરતી વીગત સાથેનો અને બબ્બાનવાર હેવાલ છપાવી જાહેર કરીશ. એ ભાશા વાંચવાને જે આગલી રીતી આજશુધી કામે લગાડીઆમાં આવતી હતી તેથી જુદી રીત હું જણાંઉ છઉં.

૨. બીલારોકા હરફોનાં લેબ્બો મી૦ "ગરોતી ફ્રેનદ" તથા "રાલીનસનની" રીત મુજબ વાંચવાનું કામ કેટલીએક વાંધા ભરેલી બાબધે છતાં જારી રહીઉં હતું. જે જે બીનાઓનો બોલાસો મલી રાકતો નહી હતો તેનો બરથ જેમ જેહેનાં ધીબ્બાનમાં આવતું તેમ કરતા હતા.

૩. પેહેલા વરગનાં લેબ્બો ઘણીજ સાદી રીતે લબ્બેઆમાં બથવા કોતરીઆમાં આબીઆ હતા તેથી તેનો બરથ ઉઘાડવાને ઘણું મુશકેલ નહીં પડીઉં. એ વરગોનાં લેબ્બોની સલીસ અને સેહેલી એબારત ઉપરથી તેબ્બોએ હેવું વીચારીઉં કે એ ભાશાનાં ભરમની કુંચી તેબ્બોને હાત આવી ચુકી તેથી તેબ્બો બીજી અને તરીજી જાત બથવા વરગોનાં બીલારોકા હરફોનાં લેબ્બો વાંચવાની તજવીજ કરવા લાગા. પણ તે કાંઈ પેહેલાંનાં જેટલું શેહેલું કરીઉં નહી તેથી તેમ્બોને એક-

દમજ અટકવું પડીઉં. સધળી રીતે તરજુમો કરવાનું કાંમ એટલું તો મુશ્કેલ અને નહીં બની શકે તેવું દેખાઇઉં કે કાયદાસરની રીત તદન પડતી મુકીને જેમ વેહેમ અને તરકની ગોઠવણીમાં દરૂસત દીસે તેમ ઉભું કરવા લાગા.

૪. એ મુજબ "હાઇડ્રોગરાફીક"નાં અખ્ખરોનાં અસલમાં "અશીરીઅન" લોકોએ બીજી તે વખતની ભારા ઉપરથી તેમજ પોતાની ચાલુ ભારા ઉપરથી લીધાનાં સબબથી તે અખ્ખરોએ અને તે અખ્ખરોમાં લખાએલી બાબદોનાં અરથો અને બોલારા તરેહ તરેહ વારનાં અને જેને જેમ ગમે તેમ કરેછે, અને કોઇબી ચોકસ રીત અને કાએદાસર તેઓ ચાલતા નથી. એ ઉપરાંત વાંચનારે ભુલવું નહીં જોઇતું કે એ બીલારોકા લખાણની ભારાનાં દરએક અખ્ખરનાં જુદી જુદી રીતે ઘણા ઉચારો થાઈ શકેછે અને તેથી દરએક અખ્ખરાર બોલામાં બોછી છ રીતે વંચાઈ શકેછે. એ છ રીતમાંથી ચાર રીતો તો ફકત કલપના અને ધારણાથી ઉઠી ઉભી કરીબામાં આવી છે. કે તેથી હાલ જમાનાના વાંચણારાબોને એ ભારાનાં લખ્ખા ઉકલાવતાં સેહેલું પડે અને ઘણી અડચણો અને અગવરો નડે નહીં. એ ચાર રીતો એવી રીતે ઉભી કરીબામાં આવી છે. તેથી તે વીરોનો કરો ચોકસ અને પાકો બંદોબસ્ત અને કાયદો નથી. અને જરે નુકતેચીન લોકો એ ભારા (ઇબ્રાને બીલારોકા હરફોની ભારા) જે તદન અંનજાંણી છે તેને તપાસે છે તેબારે તે લોકોને હેવું સમજાવીબા અથવા જણાંવીબામાં આવેછે કે તે અસલમાં "અશીરીઅન" ભારા છે તેથી તે લોકો ચુપગીદી અખ્તીબાર કરેછે.

૫. એમ કોઇબી રીતનાં બંદોબસ્ત અને ઠેરવેલા કાએદાબો વગર એ બીલારોકા અખ્ખરોની ભારાનો તરજુમો અને બોલાસો દરએક બાબસ પોતાને મનગમતી રીતે કરવા લાગો તારે ગોબેબા એ ભારા ઉકલવાનું કાંમ સરવે રીતની ફતેમંદીસાથે સરનજાંમ પોતું હેવું બીચારવાને ઘડીભર કારણ મલીઉ હતું પણ બરેબર પુછો તો હેવું

કશું હતું નહીં, હેવી છુટ લેતાં છતાંપણ અરાલ અડચણનું કોઈ રીતે નીવારણ થઈ શકીઉં નહીં. અને બીજા શબ્દો અને વાકીઓ હેવા મલીઆ કે કોઇપણ રીતે તેનો અરથ સમજવાને અને બોલાસો ઉઠાડવાને બની શકીઉં નહીં, ઉપર જણાવેલી રીત પરમાંણે તરજુમો કરનારાઓ પોતાની હદથી ઘણું બાહેર ગઆ હતા તેથી તેઓને પાછાં પગલાં ભરતાં બહુ કઠણ લાગીઉં સબબ તેઓ પોતાની અખતીઆર કીધેલી રીતને નાલાએક રીતે વલગી રેહા અને જરે તેવો કોઈ બીનાંનો સારી પેરે બોલાસો કરી આપવાને અરાકત થાએ તેઆરે તેઓ પેલા અસલ બીલારોકા લેખની એબારતને ફેરફાર કરવા લાગા, બરેબર જે લોકોએ અસલ કદીમ જમાંનામાં બીલારોકા હરફોની એબારતો જોડી અથવા લખી હશે તે લોકો એ ભારાનું પુરતી રીતે ગનેઆન ધરાવનારા હશે તેમાં તો કશો શક નથી. અને એ વાત ઘણાંએકોએ કબુલ રાખી હતી તોબી બાજે શબ્દોએ હેવોબી વીચાર આપીઓ હતો કે એ ભારાનાં આગલા લખનારાઓ ઉપર પુરતી રીતનો ભરોશા લાવવા જોઈએ નહીં. સબબ કે જો આપણે સરવે રીતે એ કદીમ જમાનાના લખનારાઓની રીત ઉપર ભરોશો લાવીએ તો આપણે આપણો અખતીઆર કીધેલો મારગ અથવા રીત બોઈ બેસવાની અથવા રદ કરવાની બાસતીમાં રહીશું. હાવી રીતનાં વીચાર અથવા બોલવા સારૂ એક જાતનું બાહનું બતલાવીઆમાં આવીઉં હતું અને શી "બારસીપા" (Barsippa) નાં બીલારોકા લેખો અથવા તખ્તીઓવીશે વીચાર આપતી વખતે મી૦ આપરત (Mr. Oppert) નામનો એક ગરંથકાર લખેચ કે,—

"આએ બીલારોકા અખશરોની ભારા જેટલી અને જેવી રીતે "અશીરીઆ" (Assyria) નો મુલકનો બાદશાહ તેનાં પોતાનાં વખતમાં સમજતો હતો તેનાં કરતાંને વધારે સારી રીતે સમજવાને હાલ આએ જમાનામાં હું દાવો કરી શકતો નથી તોબી હું હેવું બારંચ કે તે બાદશાહ આએ હાલની એોગણીસમી સદીમાં જે "કીલોલોજીકલ"

(Philological) ની રીત શોધી કાહાડીઆમાં આવીએ તે રીતથી તે ખબરદાર નહીં હશે અને તે પાદશાહનાં લેખોની એબારત ગમે હેવીખી કીમતી હોએ તોખી જેમ આદમ જાત હરએક રીતનાં લખાંણ અને કાંમમાં ભુલ અને ખામી બતલાવતું આવીએ તેમ તે પાદશાહના લેખોની એબારતખી કોઈખી રીતની ભુલ અને ખાંમી વગરની હોએ હેવું હું ધારી શકતો નથી.

૬. ઉપર લખ્યામુજબનો વીચાર જે મી૦ "આપરતે" આપીએચ તે ગોએબ્યા તમાંમ ખીજા કાબેલ શખ્સો જેઓ ખીલારોકા હરફોની ભાશાનો અભીબ્યાસ કરેછે તેઓ સધલાંનાં વીચારો તેને કહી જણાંવીબ્યા છે. એ સધળા શખ્સો ખીલારોકા હરફોનાં અસલી લેખોમાં પોતાની મરજી માફકનો ફેરફાર કરવાને અને વધઘટ કરવાને તથા ખોટું જાણી સુધારવાને પોતાનો ખરો હક સમજે છે. અને એ હક તેઓ કોઈખી રીતની દરકાર કીધા વગર ધણી બોહલી રીતે વાપરે છે તેથી ખીલારોકા હરફોનો કોઈખી લેખ તેઓની જબરદસતી ભરેલી નુકતેચીની અથવા ચેહરેચુંથથી સલામત નથી. તેઓએ "અશીરીઅન" ભાશાનાં લેખો તેમજ પેહેલી અને ખીજી જાત અથવા વરગોનાં ખીલારોકા હરફોનાં લેખોમાંખી ફેરફાર અને ગુચવારો કરવા વગર રહા નથી. પણ જારે તેઓને એ જાતનાં હરફોનાં લેખો ઉકલાવા સંબંધી અચરતી જેવી ગુચવણ અને અડચણ નડી તેબારે તેઓએ ખીજી રીત અથવા કુનેહ અખ્તીઆર કીધી.

૭. હવે આબ્યે વાત ખરેખરી અજબ જેવી છે કે આટલી બધી મદત અને બોલાશા અને આટલા બધા પોતાનાં હાતમાં ઉપાબ્યેબ્યો છતાં તથા હાવી હીમત ભરેલી રીતે પોતાનું કાંમ આગલ ચલાવીબ્યા છતાં (Medic) "મેડીક" ભાશાનાં તેમજ "પરશીઅન" અથવા ઈરાણી ભાશાનાં અને "અશીરીઅન" ભાશાનાં લેખો અને એબારતનાં બોલાસા અને અરથો અંધારામાં દટાઈ રહાછે અને જુજ જુજ કટકાનાં તરજુમાં અને બોલાશા શીવાએ કોઈખી આખી તખતી

અને લેખનો ખુલાસો કરી દેખાડીઆમાં આવેઓ નથી. જે જે લેખોમાં (Proper Nouns) વીરોરાનાંમો ઈઆને કોઈ જગા અથવા ઇનિસાંનનાં નામો દીઢામાં આવતાં નથી તાંહાં કંઈખી ઉપાએઓ ચાલી શકતા નથી. સઘલી રીતનું અજવાળું નાબુદ થાઇને અંધારૂં પંથરાએ છે, અને કોઈખી રીતનું ખીજું કશું સુજતું નથી મગર શક અને વેહેમ શીવાએ.

૮. સેવટે હું એક ભએંકાર બેઢંગાપણાવિરો બોલું—તરીજ કલાસની ભારાની ઇસતલાહો વીરો બોલતાં આગળ મેં કાંઈ એરારો કીધો છે. તરણ તરેહનાં ઈઆને જાતનાં લેખો અને તખતીઓ ઉપરથી તરણ જુદી જુદી ભારાઓ દીઢામાં આવીછે, તે તરણે ભારાઓ કોઇને જાંણીતી નહીં હતી. એ તરણ ભારાઓની જાત મધેથી પેહેલી તો "સનસકરીત" ભારાને લગતી છે હેવું કેહેછે. બીજી જાતની ભારા તે "સેમીટીક" (Semitic) ભારાને મળતી દીસેછે. તરીજી જાતની ભારાવીરો ઘણી તરાહની શોધ કીધા બાદ કોઇખી રીતનો તેનો પત્તો હાથ લાગી શકીઓ નહીં કે એ કહી ભારાને લગતી છે, પણ (Samaeyeds) "સામાએડ" અને (Astiaks) "આસતીઆક" ભારાની ઇસિતલાહને મલતી આવેછે. અને એટલુંખી મલતું આવેચ કરી લખીએચ તે ઘણીએક રીતની છુટથી બોલીએચ. જે ભારા "ઇઉફ્રેતીસ" અને "ઇનિદસ" નદીઓની વચલા ભાગનાં ગાંમોમાં આગલા જમાનામાં બોલાતી હતી તેની સાથે "ઇરાંની" અથવા "અરીરીઅન" અથવા "મેદીક" ભારાઓને કંઈખી રીતનો સંબંધ હોએ એવું કશું જણાંતું નથી.

૯. આએ હકીકત આપણને જોરથી કબુલ રાખવી પડેછે અને હું જોઇને ઘણો અચરત થાઉંચ કે જે જે રાખસો ઈઆને ગરંથકારો અને વીદીઆવાનો એ બાબદમાં ગુતેલા છે, તેઓને એ બીનાં કેમ નહી સુજી ઈઆને એ બીનાં ધીઆનમાં કેમ નહીં લીધી, જે "ગોસતાસપ" બાદશાહનાં જમાનાથી તે "સસાનીઅન" ટોળાનાં જમાના શુધીમાં

હેવી એક ખરાબી અથવા ઉથલપાથલથી ઈરાંનની તમામ વસતીની ખરાબી અને નારા થાએલ્એ હોએ હેવો એકું મોતેબર દાખલો આપણને તવારીખનાં આધાર ઉપરથી મલતો હોએ તો હાલનાં જમાનાંમાં એ ખીલારોકા હરફેની તખતીઓ ઉકલાવા બાબે તેઓની નવાઈ જેવી રીતનું કંઈબી બાહણું અથવા આધાર આપણે પકડી રાકીએ. હવે આપણે એક તકરારને કાજે એવું બીજુંબી ગુમાંન લઈ લેઈએ કે જંગ અને રીતનાંને લીધે શી ઈરાંનનાં મુલકની તમામ વસતીનો નારા થાએલ્એ હતો ઈમાને એ વસતી નાબુદ થાઈ હતી તે મુજબ તેમની તે વખતની જુબાંન અથવા ભારાનીબી ખરાબી થાઈ હતી. પણ હેવી રીતનું આપણે મત બાંધવું એ ખરેખર ઘણું ઉજડાઈ અથવા હુલરાઈ ભરેલું કાંમ છે. સબબ કે આપણી ખાતરનીસાં ન થાએ હેવો દાખલા દલીલો આપણી પાસે છે, કે જારે ઈરાંનમાં જંગ અને દાવા ચલિએ હતા તારે હેવી ખરાબી ભરેલો માંમલો નીપજેએ નહી હતો. જારે "તુરકી" લોકોએ "ઈરાંન" સાથે લડાઈ ઉઠાવી તીએરે "ઈરાંની" અથવા "અરબી" ભારાને કંઈબી રીતની ખલલ ખરાબી પોંચી રાકી નહીં. અને એ જમાંનાંની પાછલનાં જમાંનામાં જારે "અરબ" લોકોએ "ઈરાંન" સાથે જંગ ચલાવી તેએરે તેઓએ હદથી જાદા ધાતકીપણું અને જંગલીપણું દેખાડીઉં હતું, તે જંગલીપણું અને ધાટકીપણું તેઓએ ફકત ઈરાંની ટોલાની બરબાદીને સારૂ નહીં પણ તેઓની ભારાનેબી તદન નાબુદ કરી નાંખવાનો તેઓએ ફાંકો રાખીઓ હતો. એ કાંમ કરવા પછવાડે તેઓ પોતાનાં ધરમની અતી ઘણી તાસુબીથી ઘણાં ઉસકેરાએ હતા એટલું છતાંબી તેઓ પોતાની કોશીસ અને નેમમાં ફાવી રાકીએ નહીં.

૧૦. "મગોલ" લોકોની ઈરાંનની જંગમાં શેહેરોની વસતીપર વસતીની ખરાબી થાઈ હતી તોપણ તેઓ "તુરકી" અથવા "અરબ" અથવા "ઈરાંની"ઓને તેઓની પોતાની બુદ ભારાનો એક હરફબી વીસરાવી દેવાનાં કાંમમાં ફાવી રાકીએ નહીં. હાવી રીતની

દલીલો છતાંપણ બાજે શાખસો ઈસાને ગરંથકારો હીમતથી હેવું કેહવાને બાહાર પડેચ કે પાદશાહ "ગોસતાસપ" અને "અરદેશાર બાબકાં"નાં જમાનાંની વચે ઈસાને એટલાં વરસોનાં અરસામાં ૩ તરણ મોટી ભારાઓ ઈરાંનની સરજમીનમાંથી તદન નાબુદ થાઈ અને તેમનો એક હરફ બલકે કશી નીસાંનીપણ બાકી રેહી શકી નથી." (પાદશાહ "ગોસતાસપ" અથવા "અસપંદીઆર" અને "અરદેશાર બાબકાં"નાં જમાંનાંની વચેજ "હુજવેરસ" ભારા શી ઈરાંનની સરજમીનમાં ચાલુ અથવા રેવાજ પામેલી હતી હેવું તે વખતનાં શીકાઓનાં લેખ ઉપરથી વગર શક અને સોબેહ ભરેલી રીતે સાબેત થાઈ શકે છે).

૧૧. પણ "ગુસતાસપ" પાદશાહની અથવા તેનાં જમાંનાંની આખરી સાથે બીલારોકા હરફોનાં લેખો અને હુનરની આખરી આવી હોએ એવું દીસતું નથી સબબ કે આપણે સારીપેઠે જાંણીએચ કે એ ભારાનાં લેખો અને તખતીઓની હસતી અને આબાદી છેક (Artaxerxes Mnemon) "આરતેકઝરકસીઝ મીમંન" (ઈસાને પાદશાહ બહમંનનો બેટો "દારાબની" પછેનાં જમાના સુધી હતી. એટલુંજ નહીં પણ "સીલીઉસાઈદીસ"* (Seleucides) નામનાં સરદારનાં જમાનામાં ઈસાને આશરે ૨૦૦૦ વરસની વાત ઉપરબી એ ભારાનાં લેખો કાએમ હતા અને એ જમાના સુધી જે ભારાનાં લેખો સલામત હતા તે છતાંપણ એ ભારા પાદશાહ "ગોસતાસપ" નાંજ દોરમાં નાબુદ થાઈ હતી હેવું બોલવું એ અજબ જેવું છે. તીઆરે હમો હવે પુછીએચ કે જે લડાઈઓ અને કુજીઆઓને લીધે એ ભારા આગલા જમાંનાંમાં તદનજ નાબુદ થઈ હતી તે લડાઈઓ તે કોણ અને કોણની બરેબર હેવું કશું હતું નહીં. હવે ઈરાંની અને બીજી ભારા

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* "સીલીઉસાઈદીસ" તે પાદશાહ "સીકનદર" ની પાછલનાં ઈસાને આશરે ગોઆ ૨૦૦૦ વરસપર થઈગએલા સરદારો. મા૰કા૰

જેથી કે "મેદીક" (Medic) ભારા અને "આસતીઆક" (Ostiac) તથા "તારતાર" (Tartar) ની ભારા વચે કેટલોક સંબંધ હોએલો લાગે છે અને એ સંબંધ શા ઉપરથી નીપજીઓ હશે તેનો કશો ખોલાસો મલી શકે તેવું નથી અને બાજે ગરંથકારો જરે ઉપલી બાબદોવીશે કશું અજવાલું કરી શકતા નથી તેમારે સેવટે એ બીનાને આવીને વલગેછે. એ રીતની તકરાર કરનારાઓ કેહેચ કે ઘણાંજ પુરાતન જમાનાંમાં (Finic) ભારા શી ઈરાનની સરજમીનમાં "નાઇનિસ" અને "સેમીરામીસ"નાં જમાનામાં દાખલ થાઈ ઈસ્યાને જરે એ ભારા એ રીતે ઈરાંનમાં દાખલ થાઈ તીઆરે "નાઇનિસ" (Ninus) અને "સેમીરામીસ" (Semiramis) નામનાં રાજ અને રાંણીનો દોર અથવા જમાનો હતો અને એ ભારાને શીઅથ (Scythic) લોકો ઈરાંનની સરજમીનમાં લઇગિઆ હતા જો હેવું આપણે કબુલ રાખીએ તો એ "શીઅથિ" લોકો તેજ મગોલ લોકો હતા હેવું ઠરેછે.*

૧૨. એ પરમાંણે જો આપણે બરેબરૂં જોશું તો હેવું જણાંએ છે કે બીલારોકા હરફોની ભારાનાં લેબો ઉકલાવવાની એ લોકોની નવાઈ અને ગુચવારા ભરેલી રીતોનો આધાર સામેત અને પાબેદાર કરવાની કોરોશામાં કંઈબી દાખલા દલીલ બતાબેવા વગર એ લોકો તવારીખ

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* "નાઇનિસ" અને "સેમીરામીસ" એ શી "નીનવે" શેહરનાં આશરે ૪૦૪૨ વરસની વાત ઉપર થઈ ગએલાં રાજ અને રાંણીનાં નાંમો છે. "સેમીરામીસ" એ "નાઇનિસ" ની બાબેડી અથવા બોરત થાતી હતી અને તેણે પોતાનાં ભરતારનાં મરણ બાદ ઘણુંજ સારૂં અને કીરતી ભરેલું રાજ ચલાવીરૂં હતું, એવું એક બે આગલા ઈતિહાંસની ગરંથકારો લખી ગબ્યા છે. એ હેવાલને લગતી બીજી ઘણી લંબાણ બીના છે પણ બાજે દાંનાંબો અને તવારીખ લખનારાબો એ રાજ રાંણી તેમજ તેબોને લગતી હકીકતોને મંજુર રાખતા નથી, અને એક બનાવટથી ઉભા કીધેલા કીસા દાખલ ગણે છે. મા૦ કા૦

સંબંધી એક તદ્દનજ નવાઈ જેવો બનાવ વચ્ચે ગુરાડ્યો કે જેથી "એશીઆ" ખંડની લોકોની ભાષા સંબંધીનાં ગનેઆંનની ખીનાં તદ્દન ઉલટાઈ અથવા બરબાદ થાઈ જાએ છે.

૧૩. આએ સઘલી બાબદો અને હરકતો અછી રીતે ધીઆંનમાં ઉતારીઆ બાદ જે શકો આજ લાંબી મુદત થાઈ મારા દીલમાં ગલબો કરે છે તેનો હવે કંઈબી રીતે હું અટકાવ કરી શકતો અથવા દબાવી રાબી શકતો નથી. બીલારોકા હરફોનાં એલમની બીનાં ઉધાડી પાડવાની કોરોરા કરવા પછવાડે સરવે ઉપાએઓનો આડી રીતે ઉપબોગ કરીઆમાં આવિઓ છે: કે જે આડી રીતનું અસલ મંડાણ છેક મી૦ "ગરોતીફેન્ડ" સુબી પોંચેછે. (ઈઆને ગોએઆ મી૦ "ગરોતીફેન્ડ" અસલમાજ ગેર રીતી અંમેલમાં લાવીઓ હતો એવું દીસેછે) તેટલાવાસ્તે મેં એવો ઠરાવ કરીઓ કે તદ્દન નવીજ રીતથી એ મુશકેલીઅતને ટાલું, અને એજ કરવા સારૂ આએ નીચે જણાવેલી રીતી અખ્તીઆર કીધી.

૧૪. આગલા "પારથીઅન્સ." (Parthians) લોકોનાં જમાનાનાં એક જાતના શીકાઓ આજ જોવામાં આવેછે. કે જે શીકાઓની ઉપર "ઇરાંનીઅન" (Iranian) ભાષાનાં હરફો કોતરેલા છે- એ શીકાઓ ઉપરનાં હરફોની વલાંણ અને ધપછપ "સાસાનીઅંન" ટોલાંઓનાં પાદશાહઓનાં જમાનાનાં શીકાઓ ઉપરનાં અખ્શરોની ઢપ અને વલાંણને ધણીજ અચરતી જેવી રીતે એક મલતી આવે છે, એટલુંજ નહીં પણ તે અખ્શરો અવસતાનાં પુસતોકોની જંદ ભાષાનાં અખ્શરોને મલતા ઉતરેછે.

૧૫. ધણાં કાબેલ શખ્સો એ અખ્શરોને વીશે ભુલાવા ભરેલો વીચારથી એવું કેહીગઆ છે, અને હજુરશુધી કેહેછે કે તેઓ ઈઆને તે અખ્શરો પુરતી રીતે જાણીતા, ઉકલાવેલા અને સંમજાઈ ચુકા છે, પણ હું કહુંચ કે એમ નથી, અને હેવા મારા કેહેવાની સાબેતીમાં દલીલો સેહલાઈથી અપાઈ શકાએ છે.

પેહેલું.—જો એ અખ્પરારોની હકીકતો ચોકસાઈ ભરેલી રીતે તપાશીઆમાં આવી હતે તો શીકાઓનાં જથાને જુદી જુદી તરાંહ અને ફારામમાં વેહેચી નાંખવાની અગત રેહેતે નહીં. એ શીકાઓમાંથી કેટલાએક શીકાઓને "સીલીસીઆ." (Cilicia) નાં, કેટલાએકોને "સાઈનોપ," (Sinope)નાં, કેટલાએકોને "નીસીબીસ" (Nisibis) નાં, અને કેટલાએકોને બીજાં ઘણાં રોહેરો અને જુદા જુદા ગાંમોનાં ઠેરવી બેસાડ્યા છે, તે ભુલ છે; અને કેટલાએક શીકાઓને "આકામીનાઇઝ," (Achemenides) નાં જમાનાનાં ગોઠવી બેસાડીઆ છે કે જે શીકાઓ ખરેખર "પારથીઅનસ" (Parthians) નાં જમાનાનાં છે. ઇસવી સન ૧૮૫૭ નાં સાલનાં માસ સપટેમબરનાં "જરમન એશીઆતીક જરનલ" (German Asiatic Journal) માં માહરો એક પતર છાપી મને માંન આપીલું છે, તે પતરમાં મેં એ બાબદ ઉપર ધીઆંન પોંચાડીલું છે. કે જે આગલા જમાનાંનાં શીકાઓનાં લેખો ઉકલવાના એલમને અને તવારીખને ઘણી અગતની છે.

બીજું.—થોડાએક ઝંદ ભાશાનાં અખ્પરારો ઉપર આટલી બધી તરેકા અને લાંબાં વીચારો બાંધવાની કશી અગત નહીં હતી.

તરીજું અને છેહેલું.—બીલારોકા હરફોની ભાશા સંબંધી જે હાલ અતરે હું કેહેવાને ચાહું ચ તે આજ ઘણી લાંબી મુદતપર જણાએલું અને સમજાએલું હતે પણ કદીમ જમાનાંનાં "સીમાઇતિસ" (Semites) નાં ટોલાનાં લોકોનાં કોતરેલા લેખોનાં જુદી તરાહની વલાણનાં હરફોને લીધે (આજશુધી ગુચવારો રહેલો દીસે છે.) અને એજ ગુચવારા ભરેલી બાબદ આપણે હરએક અભીઆસ આગલ ચલાવતી વખતે રજુ કરવી પરશે અને એટલાજ સારૂ જે લેખો એ જાતનાં હરફોથી લખેઆમાં અથવા કોતરીઆમાં અવીઆ હતા તે લેખો ઉકલાવા અને તેનાં અરથો સમજવાનાં કામમાં હું મરાગુલ થએલો અને માહારૂં કામ સેહેલું કરવાને કાજે મેં પરથમમાં "દરેમ" (અથવા "દીનાર") (Drachms) ના શીકા ઉપરનાં લેખો ઉકલાવાનું શરૂ કીધું કે જે "દરેમ" અથવા

દીનારોનાં પાછલા ભાગ ઉપર પહેલાં "મીથરાઇદેતીસ" (Mithridates The First) નામનાં શી આરમીનીઆ દેશનાં કદીમ પાદશાહની સુરત પાડેલી ધણી સફાઇથી જણાઈ આવેછે, અને જે માહરી પાસે એક દીનાર છે તે ઉપર ધણીજ પરગટ રીતે આપે નીચે જણાવેલા લેખ કોતરેલો વંચાઈ શકેછે.

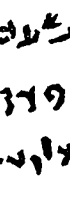
King Mithridates Sovereign or Lord of Iran and Anyran.

(ઉપલા વાકીયનો તરજુમો.)

"હું પાદશાહ 'માઇથરીદેતસ' તે શી ઇરાંન અને "આન ઇરાંન" મુલકોનો ધણી."

બીજા બે શીકાઓ જે. (Mithridates the Second) "માઇથરીદેતસ" બીજાનાં જમાનાંનાં છે એવું સેહલાઇથી જણાંએછે. તેઓ ઉપર આપે મુજબનો લેખ વંચાઈ શકાએ છે.

પેહલા સીકા ઉપર "માઇથરીદેતસ શી ઇરાંન અને આનઇરાંનનો પાદશાહ," બીજા શીકા ઉપર "શી ઇરાન અને આંનઇરાંનનો પાદશાહ માઇથરીદેતસ.



૧૬. હવે જેમ હું બીજા શીકાઓ આગલ વાંચતો ચાલીઓ તેમ તેમ મહને "તાઇરાઇડેટ" (Tiridate), "ફ્રરાએતીજ" (Phruates), "આરતેબાંન"(Artaban),"ગોતારરીજ" (Gotarres);"વાલાગીસી" (Valagese) નાં નાંમો મલીઆં અથવા પાએઆં, અને એ ઉપરાંત બે અગતની હકીકત માહરે હાત આવી.

૧૭. તેમાં પેહેલી તો એ જે માહરા વાંચવાની કોરોસથી એક ભાશા જાહેર થાઈ કે જે ભાશા સારીપેઠે જણાંએલી અથવા મશહુર થાએલી હતી. એ ભાશામાં "ઇરાંની" અને "અરેખીક" ભેલાઇલી મને સેહેલાઇથી જણાંઇ કે જેણે "હુજવરેસ." (Huzvaresh) Parsi, Farsi) કરીને બી કેહેછે અને જેને હું સેહેલું કરવાને ખાતર "હુજવરેસ"નું નાંમ આપુંચ.

૧૮. "આરસાસાઇદ." (Arsasside) ટોલાનાં પાદશાહઓનાં શીકાઓપરનાં નાંમોનાં અખશરોનો આકાર "હુજવરેસ" ભાશાનાં હરફોને અકસર કરી મલતો આવેછે. એ શીકાઓ ઉપરનાં નાંમોની સાથે જે બીજા શબદો આવેછે તે સઘલા શબદો કદીમ "પારશી ભાશા" (Ancient ParsiLanguage) નાં છે. એ જમાનામાં પાદશાહી એતાબો અને માંન અકરાંમની નીશાણીઓ "સાસાનીઅન" નાં ટોલાંઓનાં પાદશાહંઓનાં એતાબો અને "તાએજીમૂત

વાળેની રીત" (Etiquette) ને બરોબર એક મલતી આવેછે. શી "ઇરાંન" અને "આનઇરાંન" નાં પાદશાહોનો એતાબ શું હોએછે તે આપણે હાલ ઉપર જોઈ અથવા સાંભલી ચુકા છઇએ "પેહેલા આરસેસીસ" પાદશાહનાં જમાનાનાં શીકા ઉપર આએ રીતે લખેલું છે.

"Kyuva Setey Vahïja Arhsak."

(Translation.)

The King of excellent race, Ardeses.

"નાંમીચા અથવા ઉતમ ટોલાનો પાદશાહ "આરદેશીશ."

૧૯. જે જે શીકાઓ માહરે હાત અવતા ગીઆ તે હું વાંચતો ગીઓ ; એ બાદ જે લેખો, પથરો અને તખતીઓ ઉપર કોતરેલા હતા તે મેં વાંચીઆ અને છેલે સરવાલે બીજા લેખો વાંચી માહરો અભીઆસ તમામ અથવા બ્હલાસ કીધો કે જે લેખો મધેનો મોટો ભાગ છાપીઆમાં આવીઓ નથી. જે જે લેખો મેં વાંચીઆ તાંહાં સરવે ઠેકાંણે "હુજવરેસ" ભારા જોઈ અને એટલા ઉપરથી માહરે એકબરી હકીકત દાખલ કાંઇબી શક શોબેહ વગર કબુલ રાખવું જોઇએચ કે એ "આરસેસીસ" પેહેલાનાં જમાનાંથી તે (મહમદીઆનોનાં દોડની શરૂઆત વગરે) છેક આજસુધી શી ઇરાંન દેશની ભારા (જો કે જમાનાંની ગીરદેસ પરમાંણે તેમાં ફેરફાર થાતો આવીઓ તોબી) એકજ રીતની અસલીઆત પર કાએમ રહી અને ઇરાનનાં રાજદરબારી લખાણની ઢબ અને ઇસ્તલામાં સદા વપરાતી રહી હતી. પારથીઅન ટોલાનાં લોકોએબી એકસરખી રીતનાં માંનથી ઇરાનની ભારા સંભાલી અથવા જાલવી રાખી હતી (કે જેમ એ લોકોનાં જમાનાંની અગાઉ સાચવી રાખી હતી તેમ) એવું માનવાને અથવા કબુલ રાખવાને માહરીસે પુરતા સબબો છે.

૨૦. એ ભારાનાં અક્ષરોની રીતભાત જોઇનેથી મને થોડી અચરતી ઉપજી નથી, એક હાત ઉપર એકજ જાતનાં અક્ષરોનાં ખોલી રીતે ઘણાં જુદા જુદા ઉચારો થતા હતા, અને બીજા હાત ઉપર તેજ ઉચારો જુદી જુદી જાતનાં અક્ષરોો અથવા હરફોથીબી જણાંઈ અથવા લખાઈ શાકતા હતા; અને એવીરો એક દાખલો આપીએચ. આએ એક એકડા અથવા અંગરેજી ભારાની "આઇ"ના આકારના અક્ષરાર 1 માંથી Y-N-R-T-L અને K નાં અક્ષરોનાં ઉચારો નીકલેછે. આએ ⅄ આકારનાં અક્ષરારમાંથી S, Sch, અને A નાં ઉચારો ઉઠેછે તેમજ M ના અક્ષરારને ઉચાર ⅄ અને ⅂ ની ઢપનાં હરફોથી થાએછે. ⅁ તથા D અને T નાં અક્ષરોનો ઉચાર ⌋, ⌊ ⌋ અને ⌉ ની ઢપનાં હરફોથી થાએછે. તથા (A) નાં અક્ષરારનો ઉચાર ⅂, ⅄, ⅃ અને ⅃ ની ઢપનાં હરફોથી નીકળેછે.

૨૧. હવે આટલું જાણવું જોઇએચ કે એકજ હરફ અથવા અક્ષરારનાં ઘણાં ઉચારો થાએછે તે વાત કાંઈ મોટી નવાઈ જેવી નથી. શી ઇરાંન દેરાનીજ ભારામાં એ રીત હતી એમ નથી પણ બીજી ભારાઓમાંબી એમજ હતું તેનાં આપણીપાસે મુદાઓ છે. અને એવાજ દાખલા આપણે પોતાની (ઇગ્રાને ઇરોપીઅન) ભારામાંથીબી નીકલી શાકરો. વધારે તાજુબી ઉપજાવનારી ચીજ એ છે કે એકજ અક્ષરાર પરથી આટલા બધા જેમ ઉચારો નીકળેછે, તેમજ એકજ જાતનો ઉચાર અથવા અવાજ કાઢવા સારૂ ઘણી ઢપ અથવા આકારનાં અક્ષરારો હોએછે. એ ઉપરથી એવું માલમ પડેચ કે એ ભારાનાં અક્ષરાર કાંઈ એકજ ચોકસ રીતનો અવાજ કાઢવાનાં બંધાનમાં રહાને બદલે ઘણી બોહલી રીતે ઉચારો ઉપજાવાનાં કામમાં આવેછે. અને એ મુજબ શીકાઓ, ઝવેરાતો અને તખતીઓ ઉપરનાં લેખો ઉકલાવતાં બોજામાં બોહા પર) બાવંન અક્ષરારો મને મળી આવીઆ, અને જેમ જેમ નવી નવી ઇજાદગારીની નીશાણીઓ

(monuments) ઉપરનાં લેખો વાંચીએ તેમ તેમ નવી નવી અને જુદી જુદી ઢબ અને આકારોનાં અક્ષરો મલતાં ગીઆ ; અને મારો વીચાર અથવા મત એવું છે કે એ ભાશાનાં હરફો અથવા અક્ષરોની ઢબ અને આકારનાં સંપુરણપણાંનો હજી અંત આવીઓ નથી. ઈઆને એ ભાશાનાં અક્ષરોની તરાંહ હજીશુધી પુરતી રીતે વીદવાનો જાંણી રાકીઆ નથી.

૨૨. એવી રીતનાં અક્ષરોનાં મોટા જથા ઉપરથી આપણને એવું સમજાએચ કે આગલા જમાનામાં દર વખતે પેદરપે જુદી જુદી ઢબ અને આકારનાં અક્ષરો ઉભા કીધામાં આવીઆ હશે પણ જો આપણે જરા વધારે દીકતથી એ બાબે ખોલ અને તજવીજ કરશું તો એ વીચાર રદ કરવાને આપણને સબબ મલી આવશે.

૨૩. એ સધલા અક્ષરો લગભગ એકજ જમાનાંની જુદી જુદી ઈમારતગારીની નીશાણીઓ ઉપર લખેલા અથવા કોતરેલા નજરે આવેછે. તે ઉપરથી ખુલ્લી રીતે એવું જણાએચ કે એક નવી ઢબ અને આકારનું અક્ષરાર દાખલ કરતી વખતે આગલો ઈઆને જુની ઢબનો અક્ષરાર રદ અથવા નકામો ગણીઆમાં આવતો નહીં હતો. એ રીતને લીધે એવું સાબેત થાએચ કે કદીમ જમાનાંની ઈરાંની ભાશાની દોલતમાં દર વખતે નવી નવી જાતનાં હરફોથી વધારો અને શુધારો કરવાની અજબ જેવી આસાંની અને શકતી હતી, ઈતીઆદી.

૨૪. અને એ ઈરાંની ભાશાની અસલ ગોઠવણી અને બાંધણી બરોબર બીજી ઈરોપીઅન ભાશાઓની બાંધણીથી તદનજ જુદી જાત અને તરાહની હતી એવું આપણને કબુલ રાખવું જોઈએચ, અને એટલા ઉપરથી એ ભાશાને ઉકલાવાની રીતખી જુદી અને નવાઈ જેવી હોવી જોઈએ છે.

૨૫. મેં મારી શોધમાં એટલા શુધીનો વધારો કીધો કે જે જે અક્ષરોમાંથી ઘણી અને જુદી જુદી જાતનાં ઉચારો અને અવાજો નીકળેછે તે સરવે અક્ષરોએ કાંઈખી શક શોબેહ વગર હાલ

વાંચનારાઓની નજર હુજુર મુકું કે જે અખ્બારોની અસલ બ્યારી-એત વીરો હું પુરતી રીતે વાકેફ થએો હતો, અને જે અખ્બારોથી એક ભાશાનો બોલાસો અને મુદ્દો હાંસેલ થાએચ કે જે ભાશા સારી પેઠે જાણતી છે. હું હેવા વીચારમાં હતો એટલામાં એ માહરા હેરા-વને એકદમ અને વધારે બ્યાતરી ભરેલી રીતે અંમલમાં લાવવાને એક સારો બનાવ બનીઓ.

૨૬. ફારશી ભાશામાં હાલનું લખેલું એક પુસતક માહરા હાતમાં આવું કે જે પુસતકમાં આગલા જમાનાંની ભાશાનાં કમબ્યાબ શબ્દો અને ભુગોળ વીદીબ્યાની ડેારા (Geographical Dictionary) હતી. માહાં ભાએગને લીધે એ પુસતકનું પેહલું અને છેહલું પાનું ગુમ થાએલું હતુ તે ઉપરથી એ પુસતકનો બનાવનાર ડેાણ હતો તે જણાઈ શકતું નથી, તોપણ આગલા જમાનાનાં દસતાવેજનો એક અચ્છો સંગરહ છે એવું ઉધાડી રીતે જણાંએછે. શુફી લોકનાં ટોળીવાળા હસતકનું એક મુખ્તેસરમાં ધડેલું કદીમ જમાનાંની બીનાનું પુસતક છે, અને પેલા કાએલ અને મેહેરબાની ભરેલા દીલનાં પારશી માણે-કજી લીમજીનાં મુજ ઉપરના હેસાંનની ઈબ્યાદગારીની નીશાણીનાં બદલામાં એ પુસતકનું નામ હું (Maneckjee's Manuscript) "માણેકજીસ માંણેસકરીપત" કરી રાખ્યું એ સબબ કે એ કીમતી પુસતક એ ગરહસતે મને આપીઉં છે.

૨૭. એ પુસતકમાં ભુગોલ વીદીબ્યાને લગતી બીનાના બોલા-સાની જગોપર આ હેઠલ ટાંકેલા એક ફકરો વાંચીબ્યામાં આવિછે, કે જે ફકરાનું મથાનું "બાબુલ" (Babool) કરીને છે.

૨૮. (અસલ ફારશી એબારત ગુજરાતી ભાશામાં.)

"દરજમાને જાહેલીબ્યત બતી બી નવીસતંદ કે હરપી ઘેસે મહદટ બીબુદ વ રાબ્યરી આજ 'હીકથ' વ 'બનબાર' બજ બતે કદીમ તેહેકીક કરડ વ બતરીકિઈ આવિરડ કે ઇનિજમાન 'કુરી'

મીમ્માન નદ—વચંદ કસ આજ કોરએસ 'મકે' વ દીગર અતરાફ મી. આમદંદ વ તાઅલીમ ગીરફતંદ વ સોહોરત ઇઅિાફત વ બાઅાદ અજ આન 'ઇબિને મોકલે' બ ઇનિ નઅો ખત કે ઇનિ જમાન મહસુર અસત વા પારશીઅાંન મી બાનંદ બે નવેસત."

(ઉપલા ફારશી ભારાનાં ફકરાનો તરજુમો અથવા સાર).

"મહમદ પેગંબરના જમાનાની આગમચનાં કદીમ જમાનામાં શી ઇરાન પરાંતમાં એક તરાહની ભારા એવી લખાતી હતી જે દરએક અખ્પરમાં બે તરણ ઉચાર અથવા અવાજ રેહેતા હતા, પણ શી "હીઇથ" અને અનબારનાં મુલકનાં એક શખ્સે તેમાં શુધારો કરી હાલની "કુઇફીક" (Cufic) ભારાને દરજે પોંહેંચાડી તે બાદ શી "મકા" શહરનાં "કોરેએસ"નાં ટોલાનાં કેટલાએક શખ્સોએ તેમજ બીજા મુલકોનાં લોકોએ એ ભારાનો અભીઅાસ કીધો અને શીખીઆ તેથી એ ભારા રેવાજમાં આવી અને તેનો ફેલાવો થાએઅો અને પછે "ઇબિને મોકલે" નામનાં ગરંથકાર અથવા શખ્સે એ અખ્પરોમાં લખાંન કીધું કે જે હાલનાં "પરશીઅન" ઇઅને ઇરાંની લોકો વાપરવામાં લાવેછે."

૨૯. આએ ઉપલા ફકરામાં એવો એસારો કીધોચ કે એ ભાશાનાં એક એક અક્ષરમાંથી બે તરણ ઉચારો થતા હતા તે ઉપરથી એમ નહીં સમજવું કે એટલાજ ઉચાર થતા હતા, પણ એ એક ઇસતલાહી બોલવું છે તેથી તેનાં તરણથી વધારે અને ૧૨ બારની અંદરનાં જેટલા ઉચારો થતા હતા એવું સમજવું. (એમ કાઉનટ ગોબીનોએ પેતાની તરફથી એક લાંબો ઓલાસો આપીઅો છે).*

૩૦. એ ઉપરાંત કાઉનટ ગોબીનો કેહેચ કે, એજ ફકરાની સાહ-

* વાંચનારાઅોએ જાણવું જોઈએચ કે આ ચોપડી મધે કાંઉનટ ગોબીનોનાં અસલ લખેલાંનો માતર સાર હમોએ જણાંવેઅો છે. તેથી જેવોની મરજી તેની તમાંમ વીગતથી વાકેફ થવાની હોએ તેવાએ કાંઉનટ ગોબીનોનુ અસલ પુસતક વાંચવું.

દત ઉપરથી એવું જણાએચ કે "કુફી" ભારા અસલમાં "સાસાનાઇટ" ભારા ઉપરથી ઉતપંન થાએલી દીસેછે, અને તે "ઝંદ પેહેલવી" (Zend Phelvi) ભારાની આગમજની ભારા હતી.

૩૧. એ હકીકત ઘણે દરજે પકેપણેથી સાબેત દીસેછે, કાંએકે જે ભારામાંથી એ ભારા નીકલી છે તે ભારાનાં અખરારો અથવા હરફો જેમ પુરાકલ ઉચારદાર અથવા અવાજદાર છે તેમજ "કુફીક" ભારાનાબી છે. પણ એ ભારામાં એકજ જાતનો ઉચ્ચાર અથવા અવાજ કાહાડવાને ઘણી જાત અથવા આકારનાં અખરારો હોએ હેવું દીસતું નથી એટલાજ વાસતે એ ભારામાં પાછલથી સુધારો કરવામાં આવીએો હતો. એ ઉપરાંત જાણવું જોઇએચ કે એ ભારાનાં એક અખરારમાં ઘણામાં ઘણાં તરણથી વધારે ઉચાર અથવા અવાજ નીકલતા નથી. હવે ઝંદ પેહેલવી ભારામાં દરએક જાતના ઉચારને સારૂ દરએક જુદી જાતનો અખરાર અથવા નીશાંણી હોએછે એટલા ઉપરથી એ ભારામાં જે કે "સાસાનાઇટ" ભારાનાં અખરારોનો મોટો જથો આવેલોછે તોબી તે એક નવી તરહની ભારા ગણાંએછે.

૩૨. હવે જારે એવું સાબેત થાએલું કે શી ઇરાનની કદીમ ભારાનાં શબ્દોમાં એવા અખરારો હોએછે કે જે દરએક અખરારો ઘણાં ઉચારદાર અથવા અવાજદાર હોએછે, તથા હેવા ઉચારો હોએછે કે જે ઘણી જાત અને ઢપનાં અખરારોથી લખાઈ શકેછે તેારે હેવી ભારા અસલમાં કેઈ અને કીઆ દેશની ભારા ઉપરથી ઉભી થઈ હશે એવો સવાલ ઉઠેછે? હાવી રીતનાં સવાલનો જવાબ આપવા સારૂ ઇરાંની ભારાનો અભીઆસ અને જોસતેજો કરવાની મને અગત દીસેછે.

૩૩. કદીમ જમાંનાંની સલતનતમાં જે જે મુલકો ઇરાંનનાં તાબામાં અથવા તેહને લગતા હતા તે સઘલાં મુલકો એકતરફ "ઇનદસ" અને "યુફ્રેતીસ" નદીઓની વચે અને બીજી તરફ "કેાસપીઅન" અને "દખણ માહસાગર" ની વચેાવચ આ-

વેલા હતા. અને એ લતાના મુલકોમાં ઓછામાં ઓછી ૩૨ બત્રીસ જાતની બોલીઓ અથવા ભાષાઓ બોલાતી હતી, અને હું ધારૂંચ કે એથીબી વધારે હતી. એ ઉપરથી જ્યારે કોઈ બાદશાહી ફરમાનો અથવા હોકમોના તે વખતે તરજુમાઓ અથવા નકલો થાઈ હશે તે ઉપર જણાવીઆ જેટલી ભાષાની સંખીઆમાં થવી જોઈએ. મેં આએ નીચે લખેલા બસતલાહી કલામોની બાંધણી અથવા બનાવટની તપાસ લીધી. "ફારશી" અને "તાજાટ" નામની ભાષા શી "કાશવીઅન" (Kasvyn) નાં મુલક તરફ બોલાતી હતી. "સરબી" અને "બખતીઆરી" અને કેટલીએક કુરદી ભાષાઓ અને તેજ મુજબ "પતચુ" ભાષા જે તપાસ ઉપરથી અસલમાં તમામ રીતે ઈરાની ભાષા હાલ ઠરેછે. એ ભાષાઓનાં અભીઆસથી કેટલીએક હકીકતો મહને માલમ પડી આવીછે.

૩૪. આએ સઘલા બનાવો ઉપરથી એક મોટો સાર એવો નીકલીઓ કે જ્યારે બોલીઓ ગોકવાઈ તારે તે એક સરખા હરફો અથવા અક્ષરોથી લખવાને ચાલુ રહી અને એ બોલીનાં લખાણનો આધાર અથવા સંબંધ તેના રાબદો અથવા અક્ષરોના ઉચ્ચાર સાથે રહેતાં નહી તેથી દરએક રાબદ એક લખેલી બીનાને પોતાનાં મનભાવતી રીતે અને ઉચ્ચારથી વાચવા અને લખવા અને સમજવા લાગો જુદી કોઈબી રીતે તે રાબદો અથવા અક્ષરોનાં ઉચ્ચાર અથવા અવાજ ઉપર કાંઈ ચોકસ ધીઆન આપીતું નહી અને એ વીશે એક દાખલો એ છે કે,—

૩૫. તખતીઓ તથા શીકાઓ તથા પથરા ઉપર કોતરેલા લખાણમાં બાદશાહી એતાબોનાં બીઆનની બીનામાં આ નીચે લખેલો રાબદ ઘણીજ જગોએ અને ઘણી વેલાએ વાપરીઆમાં આવેલો દીસેછે, તે રાબદ ૧૬ સોલ તરાહઓ અથવા રીતોથી વંચાઈ અથવા ઉચ્ચાર થાઈ શકેછે તેની વીગત.

Kavu નો શબ્દ બોલ તરાહથી અથવા રીતોથી વંચાઈ અથવા ઉચ્ચાર થાઈ શકેછે.—

૧ કાવુ .....Kavu.	૯ સારૂ .....Saru.
૨ વાગુ .....Vagu.	૧૦ સાતર .....Satar.
૩ બાગુ .....Bagu.	૧૧ એસત .....Ysut.
૪ વાહુ .....Vahu.	૧૨ એસતી ....Ysety.
૫ સાહી .....Sahy.	૧૩ એસતુ.....Ystu.
૬ સાહુ .....Sahu.	૧૪ એજેદ.....Yzed.
૭ સાખ .....Sakh.	૧૫ એજેદી ....Yzedy.
૮ સારી .....Sary.	૧૬ એજેદુ .....Yzedu.

આએ સોલ જાતનાં શબ્દો અથવા એ શબ્દોની તરકીબ અસલમાં ઈરાનની છે અને "એજદે"નાં શબ્દોનો હાલની ચાલુ ભાષા મુજબની "કુદરત" અથવા "તબએ" "ઈલાહીનો" અરથ થાએછે. અને આગલા કદીમ જમાનામાંથી એ શબ્દને એજ અરથને લગતી મતલબ સારૂ વાપરેઆમાં આવતો હતો.

"સાહી" "સાહુ" અને "સાખ" એ હાલનાં "શાહી" નાં બોલને મલતા બોલો છે પણ "સારી" અને "સારૂ" શબ્દો એ "સાર" સાથે સંબંધ રાખેછે કે જેનો અરથ પાદશાહી એતાબનો થાએછે, અને એતાબી નામથી આગલા જમાનામાં એકસર કરી શી "જારજીઆ" (Georgia) ના મુલકના પાદશાઓ ઓલખતા હતા અને એ શબ્દનો વધતો ઓછો વાપરવાસ શી ઈરાનના મુલકના ઉત્તર પરાચીમ પરાંત તરફના રેહેવાશીઓમાં હતો.

"કાવુ" અને "બાગુ" બી રાજ કરતા પાદશાહના એતાબી નામો તરીકે વપરાતા હતા. "આરસેસાઈદ" ટોલાનાં પાદશાહોનાં જમાનાના શીકાઓ ઉપર પાદશાહનાં બાનદાન સાથે નીસબત ધરાવનારૂં એતાબી નામ "કાવુ" કરી કોતરેલું છે અને એ ઉપરાંત "શાહી" નું નામબી હોએછે.

"સાતર" (Satr) શબ્દનો બોલાશોબી ઉપર મુજબનોજ થાએ-

છે. અને એ એતાબી નામ "સાસાનાઇટ" ટોલાનાં પાદશાહોનાં જમાંનામાં વાપરેઆમાં આવીઉં હતું.

૩૬. હવે એ વીશે કાઉનટ "ગોબીનો" પોતાનો એવો વીચાર જણાવેચ કે જ્હાં શુધી ઇરાંન દેશની ભાશાઓ ખુદ ઇરાનીઓની પોતાનાં મુલકની ઉતપતીની હતી તાંહાં શુધી તેઓનું લખાંણ પોતાની મુરાદ અને હાજત મુજબ ચાલીઉં હતું, પણ પાછલથી બીજમાં ખલલ ઉતપંન થઇ શી "શુશીઆંન" (Susian) અને "ઇરાંન" (Persia) નાં મુલકોની ભાશા સાથે 'સેમેટીક" (Semetic) ભાશા ભેગી થવા માંડી. "અરબી" ભાશાનાં પુરાકલ શબ્દો એ ભાશાઓની ઇસતલાહમાં વપરાવા લાગા અને એ "અરબી" ભાશાનાં શબ્દો "ઇરાંન" ભાશાનાં શબ્દો સાથે ભેલાસાથી "હુજવરેસ" (Huzveresh) ની ભાશા ઉભી થાઇ અને એ બાદ તે ઇરાંનીમાં અથવા તેનાં શબ્દોમાં તબાહ તબાહની તરકીબો દાખલ થઇ, ઇતીઆદી.

૩૭. કાંઉનટ "ગોબીનીઓ" કહેચ કે શી ઇરાંનનાં દખણણ પરાચમની તરફના મુલકોમાં અરબ લોકોની મોટી વસતી હોવી જોઇએ અગર જો એ પરમાંણેની અરબ લોકોની વસતી એ લતા તરફ નહીં હોએ તે "હુજવરેશ" નામની ભાશામાં ઇરાંની અને "અરબી" જુબાંનનાં શબ્દો આવી અથવા ભેલા થાઇ શકતે નહીં. "આરસેસી પેહેલા" (Arsaces the first) નાં જમાંનામાં હુજવરેશ ભાશા રાજદરબારી લખાંણમાં વાપરીઆમાં આવતી હતી એ વાત ચોકસ સાબેત થાએછે. અને જો "હુજવરેશ" માં "અરબી" જુબાંનનાં બોલો ભેલાએલા દીસેછે તેઆરે ઉપર જણાવીઆ મુજબ અરબ લોકોની વસતી શી ઇરાંન દેશમાં એ પાદશાહ "અરેશીશ" નાં અને તેમજ તેની આગમચનાં પાદશાહનાં જમાંનામાં હોવી જોઇએ.

૩૮. હવે જે જે અધારો ઉપરથી આએ આગલા જમાંનાના બીલાશોકા હરફોની ભાશાનાં લેખ ઉકલાવા અને સમજવાની રીતીઓ જણાંવાની હું કોશોશ કરેંચ તે માંહરી કોશોશમાં જો હું ફતે પાંમુ તો તેથી એવું થારો જે હરએક શબ્દ જે થોડું ઘણું બી "ફારશી" અને "અર-

ખી" ભાષાનું ગનેઆંન ધરાવતો હશે તે રાખ્ષસખી એ કદીમ જુબાં-નનાં લેખો વાંચી અને રામજી રાકશે. પણ હાલ જે માહરી અગમજનાં થાઈ ગએલા કાબેલ રાખ્ષસો અને ગરંથકારોએ એ પુરાંતન ભાષાનાં લેખો વાંચવાની રીતીઓ અને કાએદાઓ મુકરર કીધાચ તે કાએદા એ ગરંથકારો શીવાએ કોઈ બીજો રાખ્ષસ તે વાંચી શકતો અ- શકતો નથી. ઈઆને એ આગલા કાબેલ રાખ્ષસોએ આપેલા એ બોમાંથી દરએક જનેએ પુરાતન બીલારોકા હરફોની ભાષાનાં લેખો ઉકલાવતી વખતે પોતાની મનગમતી રીતીઓ ઉભી કરી તે લેખોનાં અરથ અથવા બોલારાો સમજાવીએોછે. અને એવા તેઓનાં બોલાસા અથવા અરથો સમજવા સારૂ જે જે રીતીઓ તેઓએ પેતે અખ્તીઆર કીધી હોએ તેજ રીતીઓ મુજબ જો કોઈ બીજો અથવા તહરાએત રાખ્ષસ ચાલે તોજ તેને તેવું સમજાએ અગર નહીં તો તેનો અરથ બીલકુલ સમજી નહીં શકે, અથવા જો તે પોતાની રીત મુજબ ઉકલાવા જાએ તો તેનો અરથ ફેરફાર અથવા ઉલટ પાલટ થાએ. માહરી (ઈઆને કાંઉનટ ગોબીનીઉની) બત-લાવેલી રીત મુજબ ચાલીઆથી હરએક રાખ્ષસ એ પુરાતન લેખો એક સરખી રીતે ઉકલાવી એક સરખી રીતે તેનો તરજુમોબી કરી શકેછે.

૩૯. "હુજવરેરા" અને "અરબીક" ભાષાઓમાં કદીમ જમાનાંમાં લખાએલી અથવા કોતરાએલી તખ્તીઓ, લેખો, ઈતીઆદી વીશે ઉપર બોલારાો લખી જણાંવીએોછે તે તખ્તીઓ અથવા લેખો જે "કાઉનટ ગોબીનો" પાસે છે તે મધેથી ટેટલાએક ભાગ એ કાબેલ રાખ્ષસે પોતાની આએ ચોપડી મધે તેઓની અસલ હરફોની એબ્ષ્ટ્રક્ટ તથા તેમનાં "ફ્રેંચ" ભાષામાં કીધેલા તરજુમા સાથે છાપીએોછે તે મધેથી લગભગ સઘલા લેખોનો અંગરેજી ભાષામાં તરજુમો મેં (ઈઆને મી૦ મંનચરજી દાવસજી લંગડાનાંએ) આએ પુસતકમાં આપીએ છે અને તે મધેથી બે તરણ લેખોનો તરજુમો અથવા સાર ગુજરાતી ભાષામાં અતરે દાખલ કરી હાલ એ બાબદ બંધ કીધોછે.

"કાંઉનટ ગોબીનીઉ" ની ચોપડી મધેની નંબર ૭ માં વાલી તખ્તીનો

બોલારો અથવા અરથ નીચે મુજબનો થાય છેઃ-

૪૦. પછી "દારાયેસ" કહેવાય કે જ્યારે શ્રી "મીદસ" નાં મુલક પર "કેવેહ" (Kevel) નામનો મારો સરદાર હોમલો અથવા લડાઈ કરવા ગયો અને જ્યારે એ મુલકનાં લોકોમાં મારી પડે દેહેશત બેઠી તારે મેં મારા સરદારને એ લતા તરફનાં "મરચ" (Merch) નાં રોહેરમાં સમાધાની અને ઈનસાફ ચાલુ કરવાની બજામણી. "મીદસ" નાં લોકોની આડી ચાલ અથવા હુજ્જતથી લડાઇનાં કત્તલ ચાલી અને દારા હોરમજદ મારા સરદાર "કેવેહ" ની તરફ હતો તેથી તેણે "કેવેહ" ને પોતાની સલાહ હેઠે રાખીઓ અને "માહ અસપંનતાર [illegible] ઓ રોજ ૨૭ મીને દીને તેણે દુરામોનો ધ્યાને બલવા- [illegible] પર કેવેહ મેલવી કે તે દુરામનો પોતાની જુઠું બોલવાની ખોડી [illegible] ધર્મ અથવા હલકા ગણાતા હતા.

[illegible] જેમ અસલમાં "હુજવેરેશ" બારામાં છે તેમજ [illegible] બારામાં છે અને ઉપલા પુરાતક મહીનાં નંબર ૪૬ છતા- [illegible] તરજુમા કે "કાઉનટ ગોબીનીહ" એ શ્રીરોચ તે ઉપલા [illegible] પણ અરબી બારાના બાબે લોકોના હરફો સમાઈ [illegible] ગયાને લીધે એકબીજા નકલ અથવા તરજુમા બાબે [illegible]

[illegible] ૧૬ માં વાલા લેખોનો તરજુમો).

૪૨. શ્રી "આરિહ" નામનાં રોહેરમાં ઉપલા બાબતો બિસાડી દઈ સમાધાની ચાલુ કરવા સાટે મેં (ઈનાને દારાએ પાદશાહે) મારા સરદારને ફરમાવ્યું હતું. મારા સરદારનો સારો તે "હોરમઝદ" હતો અને તે પણ ત્યાંનો વતની હતો તેથી એ જુઠું બોલવાની બદી અને જુલ્મ ચાલ પોતાનામાં તે રોહેરનાં લોકો ઉપર "બાહેશ્વર" મહીનામાં મારા સરદારે કતલ મેલવી અને બલવાખોરોને અછી તરાહથી સજાઓ પોંચાડીઓ બાદ મેં એવો હોકમ ફરમાવીઓ કે તાહાં પાછો ઈનસાફ અને સમાધાની ચાલુ કરે.

(બારમીપા ખાતેની તખતી પરના લેખનાં તરજુમાનું સાર.)

૪૩. હું "નેમરીસસ" (Nemresus) તે શ્રી બાબુલ શહેરનો

પાદશાહ મોટા વકારનો સરદાર—નેગામતનો ધરાવનાર—મોટા દમામનો ધણી—બુલ્દરોગીનો જીતનાર—ઇનસાફનો આપનાર જે ધણો નેક છે, તથા શીકામો પાડનાર, અને ઇનસાફ અને અદાલતના બશનું છપું મૂલ છે. જે ઠગાઇને તોડનારો, ને ફેસાદીઆઓની દેહસત છે. જે ફીતનાને બેસાડેછે—જે બદીને ધીકારેછે—તે હું "બાબુન" રોહેનાં પાદશાહ "નેમરીસસ" (Nemresus) નો બેટો છેઉં—કે જે સુબાગ્ક આતસનાં સોલાનો હમેશનો નેગેબાન છે—કે જે આતસ પવીત્ર ગુંમજ મોટા મકાનમાં પાક અદરીઆતમાં બલતો રેહેછે. હું સંભાલનો બપનાર—જુઠાનો દુશમેન—સજ્જનો પોંચાડનાર—મદદનો ધણી—ફેસાદનો દબાવનાર—જુઠાથી દુર રેહેનાર—હ[illegible] બીજને ધીકારનાર—ઉપાધેઓનો બબ્બસનાર અથવા [illegible]—અદલ દોલતમંદ—અને બલવાખોરોનો નાશ કરનાર [illegible] હુકમી સતા ધરાવનાર પાદશાહ છેઉં.

મારાં આબે તબત ઉર બેસવા પાદ આબે [illegible] બાંધવાનો મેંદેરાવ કીધો (એ દેરાવ મેંતે સાહેબની [illegible] મારફતથી કીધોબ) કે જે ધણો મોતબર અને જબરાવર છે. મારા જેને હાથ આબે દુનીઆંની પાદશાહી અને પાદશાહનુ પકી [illegible] રેહેછે. આબે મેહેનતનાં મોટા બાગને વખારે કુરાદગી બાંધો કરવાબો સતા મને મારા હકદાર વારસાથી મળીછે—કે જે પાણીની બંધીઆથી—જમીનો સપાટ કરીઆથી. રેતીની જગાના કુબાત કરીઆથી હું કરરા, કે જે કામ મારા વડાબ બાપના મારી આગલજે થઈ ગએલા પાદશાહે બાદ કીધેલું હતુ. એ પાદશાહબે જમીનનાં ચેહેનાં પાંણીની મદદથી જમીને ખેતી આપવા બોકણાનુ કામ મોટા પાચ્યા ઉપર બલાવીકે હતું. સપાટ જમીનબરાબર તે બકણીબો કરાવતો હતો, જુદા જુદા ધણાં કરકાબોમાંથી તે ચેહેની નાંખતો હતો કે જેથી તે રેતીની જગામાં પાંણી પોંચી વલે તેટલા માટ તલાવ બાપવા કુબા બોદાવીબો હતો કે જેની અંદર પાંણી પુરાકબ જે ગરમીનાં દહાડામાં ખુટ નહીં પડે તેટલું રેહેતું, ઇતીઆદી.

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